

1602  
THE  
VNMASKING  
OF THE POLITIKE  
ATHEIST. 1454.

*The second Edition, corrected  
and amended.* K Hull J.



AT LONDON,  
Printed by *Felix Kyngston* for *Ralfe Howell*,  
dwelling in *Paules Church-yard*  
neere the great North-doore,  
at the signe of the white  
Horse. 1602.

VAN MANSKING

OF THE POLITICAL

AT THE

THE

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AT LONDON

Printed by T. & A. Nodding

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W. Nodding

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## TO THE READER.



O render thee a reason (Christian Reader) of publishing this short Treatise : It is in a word the contrarie to Ilocrates answere vnto a question out of time, saying ; Quæ ego noui, temporis huius non sunt, quæ verò exigit tempus hoc, ego nescio : Those things which I know, belong not vnto this time, and those which appertaine vnto this time, I know not. But wee say, the things which belong vnto this time, wofull experience hath made vs for to know, and the things which wee know, the misery of this time commaunds vs to report. For are not these the daies whereof our Saviour Christ, and his Apostles so long agoe foreprophecied, wherein charitie should waxe cold, and faith should scarce appeare, wherein men should be st:de-backs from Christ, and Apostates from his true religion, wherein they should be louers of themselves, couetous, cursed speakers, disobedient, vnthankesfull, unholy, truce-breakers, false accusers, despisers of them that are good, traitors, headie, high minded, louers of pleasure more then louers of good, hauing a shew of godlines, but haue denied the power thereof: yea wherein men are become Vfers, Newters, Temporisers, Atheists. And the principall cause hereof must needes be the corrupt nature of man bending to too much vnto Pa-

Math. 24.

2. Thess. 2.

2. Tim. 3.

## To the Reader.

**papistrie.** For compare these times with the dayes of yore, when Papiſtrie ſuſvained the ſcepter, and you ſhall ſee the effects of both times to be alike. About the yeere 363 at vvhat time the vvorld began to decline; Anthony ſavv in a dreame, as it vv ere Dogs, which trode under the feete their Altars: and waking, ſaid, that the Church ſhall be once agayne ſpoyled and diſperſed by whoremongers, adulterers, and monſtrous men: which propheſie Melancthon noteth to be againſt the lecherous and voluptuous life of Priests and Monkes. This propheſie began to take effect about the yeere 604. when Papiſtrie did prevaile, the Popedome flouriſh, and true doctrine loſt her puritie. For about the yeere 683. Theodore Archbiſhop of Rauenna vv as greatly hated of the Clergie, becauſe he ſought to keep them in good manners. But to come vnto the time wherein Papiſtry did rage and ſhew her full force, which was about 1000. yeeres after Chriſt, and then ſhall you ſinde Hugo of Saxon mightely complaining againſt diſorders, Bernard calling the Prelates, Pilates, and the Church-men miniſters of Antichriſt: yea that all the vniuerſitie of Chriſtians did conſpire againſt Chriſt. Now vv as Iohn of Sarceſburie Biſhop of Chartres conſtrained to vvrite a booke intituled Obiurgatorium, pertaining to chiding, rebuking, and finding fault. ſo greatly was he moued vvith the vvickedneſſe of thoſe times: vvherein the Popes did ſucceed rather Romulus in murther and parricides, then S. Peter in feeding the flocke: as Pope Adrian the fourth oftentimes confeſſed. Now began Peter de Blois to call the Popes Officials bellith Harpies, and the Clergie Syria, Edom, Calues of Bethel, Idols of Egypt, the fat of Samaria, Priests of Baal, and earneſtly exhorteth

Anno. 1116.

Anno. 1140.

Hugo Cardinal, poſtil. in S. Iohan.

Anno. 1157.

Speculum.

Anno. 1240.



## To the Reader.

berteth to depart out of Babylon. Then complain-  
 ned Peter de Vinea of the insatiable covetousnes  
 of the Pope, and the filthines of the Clergie. Guil-  
 lam le Orfeince proued the Pope to be Antichrist,  
 Rome Babylon, and the Prelates the members of  
 Antichrist. Now was there a booke found De Anno. 1260.  
 periculis made of the dangers of the world. Now  
 stood vp Peter Cassiodorus waxing his soule for  
 the wickeddaes of those times. So did Mathias Pa- Anno. 1306.  
 risiensis, John Wickleffe, John Hus, and many o- Anno. 1370.  
 thers, to behold the iniquitie of those daies, vber- 1405 &c.  
 in recessit lex à sacerdotibus, à principibus iusti- Bredenba-  
 tia, consilium à senioribus, à populo fides, &c. chius.  
 The Law departed from the Priest, Iustice from  
 the Prince, counsell from the Senator, faith from  
 the people, loue from parents, reuerence from sub-  
 iects, charitie from Prelates, religion from Monks,  
 honestie from young men, pietie from teachers, stu-  
 die from Schollers, equitie from Iudges, concord  
 from Citizens, feare from seruants, and fellowship  
 from the countrie, truth from the Merchant, ver-  
 tue from the Noble, chastitie from the virgin, hu-  
 militie from the widow, loyalty from the married,  
 and patience from the poore. Were these then and  
 such like the effects of Papisry in former ages, and  
 shall wee behold them againe to enter vpon the  
 world, and not labour to remoue the cause? God  
 forbid. The consideration therefore of these lamen-  
 table times hath wroong from me this brieft Tre-  
 tise. Wherein thou maist behold the very map of  
 Papisrie: a doctrine turning the truth of God into  
 a lye, and religion into superstition: perswading  
 men to all vngodlinesse, and yet ouershadowing all  
 with the shew of religion: arming the subiect against  
 the Prince, and yet defend it by the beastly bull

## To the Reader.

See the Spanish Proclamation in Ireland,

Lipſius de duplici concordia.

Lipſius ubi prius.

of Popiſh excommunication. Sowing ſedition and treaſons in the land, yet dare appeare unto the Lords of the Councell as men blameleſſe and religious, as did that Machiuillian Turkiſh praſtiſer (as the Priests of his owne profeſſion doe terme him) Parſons that iugling Ieſuite: whereas they meane nothing elſe, but the utter ſubuerſion of religion and the State, as plainly appeareth by the workes of Sir Francis Haſtings and D. Sudriue. Thus are they well praſtiſed in Machiuel, turning religion into policie: Imitating ſeditious Clodius, Qui cum eſſet religionis non hoſtis ſolũ, ſed etiam contemptor, tamen ſcleribus, quæ in tribunatu patrauit, religionem & auſpicia ſuit auſus prætexere: Who, albeit he were not onely an enemy to religion, but alſo a deſpiſer and contempter of the ſame, yet hee pretended religion in behalfe of all the villanies he committed in his Tribuneship. VVay then the end of this ſhort treatiſe, and let vs be more thankfull unto God for the riches of his reuealed truth. Firſt it unmaſkes the Politicians, that ſute religion after the faſhion of their policie. Secondly, it forewarnes and ſo forearmes thee againſt theſe popiſh charmes that now flie about the land, leaſt unuittingly thou be enchanted with them. Thirdly, it giues thee a taſte what benefits thou ſhalt receiue by entertaining Popiſtrie, namely hereſie, policie, ſuperſtition, Atheiſme, and all vngodlineſſe. Fourthly, it deſcribers unto thee the enuious, murdering, and cruel nature of a right Popiſt, that hangs his whole religion vpon the Popes ſleeue, namely to be ſuch, Qui adiungunt oculos ſæpe ad hanc patriam, quam è faucibus ereptam dolent, qui vexillum purpuratæ Romanæ bellæ ( O Deus immortalis

## To the Reader,

talīs, auerte quāso hoc omen) in media defixuros se minitantur, qui non prādam sed vitam, non seruitutem, sed sanguinem concupiscunt: quibus nullus ludus iucundior est, quā eruoꝝ, quā caedes, quā ante oculos trucidatio innocentium: *Which often cast their eyes vpon this our countrey, which they greatly sorrow at by Gods aide deliuered from their swallow, in the midst thereof (which God forbid) they threaten one day to display the banner, and set vp the Ensigne of the purple Romish beast, who desire not our good, but our blood, neither thirst after our liuings onely, but also our liues: in whose eyes there is no play so pleasant, as to behold massacres, heare of murthers, and see the slaughters of sillie innocents. Lastly, it armes thee with truth by vnfolding of the contrary, which truth God graunt vs to embrace to his glorie, our health, and the countries good, which God no doubt begins to visit for the sinnes thereof, but especially for the sinne of Apostasie, backsliding, and forsaking the true religion, to vphold the kingdome of Satan, and maintaine the doctrine of Antichrist: which grieuous sinne (especially after so long sunne shine of the Gospell) the Sunne blusheth to looke vpon, and the Moone is ashamed to behold. The heauens roare and thunder to consider, and the ayre sendeth forth his arrowes and threatneth with his lightning to wound from heauen all such as with the Apostate Iulian revolt from their profession, and vndermine the faith of Christ. Yea the Earth, the stable earth begins now to quauer, and to shake, as being ouerburdened with our sinnes, and too weak to beare the waight of our iniquities, especially*

Note the Eclipse of the Moone, Nouemb. 29. 1601 and of the Sun Decemb. 14. Yea two other Eclipses of the Moone are to happen this yeere.

Thunder and lightning very common this Christmas.

Socrat. hist. 3.

An earthquake 1601. Decemb.

21.

## To the Reader.

*Nislor. Tripart.  
lib. 4. cap. 10.*

*Numb. 16.*

cially to support this sinne, this beaue sinne of Apo-  
stacie and irreligiou, giuing vs warning before it  
open, as sometime it did Antioch readie to receiue  
the heresie of Arius, that if wee leaue not off be-  
times to welcome Antichrist, and to entertaine  
his armie of heresie and Antheisme, it will one  
day swallow vs up quicke for conspiring  
with the enemies of Christ, as sometimes  
it did Corath, Dathan, and Abi-  
ram. God graunt that other  
mens harms may teach  
vs to beware.

*Thine in Christ, Iohn Hull.*



THE VNMA-  
KING OF THE  
POLITIKE  
*Atheist.*

**B** Lindfoulded Gentilisme *Cicero de nat. deor. libr. 1.*  
could espie Atheisme in *Damas. libr. 3.*  
*Diagoras, and Theodorus, Orthodox. fol. cap. 3.*  
because they denied there was a  
God, the knowledge of whom is  
*φωτισμός* ingrafted and bred in vs  
by nature. But quick-sighted Pa-  
pisme, can descry Atheisme in the *Rescins Wrigles, &c.*  
true Christian, because hee defies  
the Popes, whom Christ and his  
Apostles haue taught vs to be An-  
tichrist. O that the Papist could as  
well discern his Lady Enuy, that  
quickens his sight, and his Lord  
Sathan that lends him light, then  
would

*Iohn 7. 20.**Tuscul. quest. 1.**Cicero & de**Nat. deor. lib. 1.**Rom. 1.**Act. 14.**Act. 17.**Iohn 5.**Ephes. 2.**2. Thessal. 2.**Aug. ciu. 23.**& 19.*

would hee blame the Iewes sight, and his own eyes, the one for seeing a diuell in Christ the head, and the other for beholding diuelish Atheisme in the Christian his member? Yea, then would they see that Satan is the maister builder of their Church, and Atheisme the chiefe foundation of their kingdome. For what is Papisme? a denying there is a God? No, seeing no Barbarian (excepting some few) was so barbarous, howbeit, not exempted from Atheisme. What then doth Papisme acknowledge a Godhead, but deny the persons? Not so neither, for they confesse *Moses* and the Prophets, and crye *Templum Domini, templum Domini*, we, and none but we are the Church. How then can they confesse God, and yet deny God? Yea, why not, as well as Antichrist, that sits in the Temple and Church of God, and yet the greatest enemy of his Christ?

Christ? For the profession of the Church serues him but for a vaile to couer his Papisme, and for a vizard to colour his Atheisme: seeing he both denies and defies Christ, his Gospell, and the Godhead, by his doctrine, worshippe, and liuing, so erronious, superstitious, and vngodly: for what is the kingdome of Popery, but heresie, seeing heretikes are armies of Antichrist? And what is the Sea of Rome, but an huge Ocean of heresies? Wherein *Simon*, and all heretikes doe take their pleasure and repast. Here is Monkish Poperie in imitation of Simonian Idolatry, worshipping the Images of *Francis* and *Clara*. Here in *domo Dei presbyteri & Episcopi vendentes sunt*. Both Priests and Prelates make the house of God an house of Merchandise. Here are Cardinals buying the Popedome, and Popes selling Christ and Christen-  
dome.

*Chrysost. Hom. 49. in Matth.*

*Roiaud Hom. Serm. 2. post dom. Laetare.*

*Gyrol Canatena.*

*Bulla Pius 5.  
in Eliz.*

*Aug. hares. 66.*

*Rom. chat. part.  
2. sect. 18.*

*Bellar de bapt.  
libr. 1. cap. 7.  
Epiphan. hares.  
79.*

*Theod. fab. ha-  
res. libr. 3.*

dome. Yea, here are the paines of Purgatorie to bee bought off for money, and the pleasures of Paradise to bee purchased for coyne. Howbeit, the Pope challengeth his place *authoritate Dei*, by Gods authority. Fie foulemouthed *Florinian* to vsurpe the kingdome of the sonne, and yet to challenge it as from the Father. Here may yee see Midwiues baptizing, and a woman executing the office of the Popedome, and are not they most fearefull foes to the Pepucians? But will you know the warres against *Nonatius*? They debarre Ministers from honorable mariages, and compell them to perish in dishonourable lust: which was one among the greeuances that the *Germans* exhibited to Cardinall *Campeius*, that their Bishops and Officials did not onely suffer Priests for their money to haue concubines, but compelled chaste Priests



Priests to pay their tribute, that so  
 it might be lawfull for them to liue  
 as they list. O say not so, this is a *Rhem. Act. 21.*  
 chaste generation. For those that *sect. 1.*  
 were their wiues before orders,  
 shall be their wiues still, but their  
 husbands shal not haue access vn-  
 to them: a crue of faithfull *Aug. h. ar. 37.*  
*Abel-* lians. And call you this a chaste ge- *Oecolamp. Fox*  
 neration that condemne men for *pag. 862.*  
 mariage? witnesse *Petrus Spongle-*  
*rus* in the yeere 1525. that call ma- *Rhem. Annos.*  
 riage the worst sort of incontinen- *1. Cor. 7. sect. 8.*  
 cie: that say Priesthood is prophane-  
 ned by it: that dare affirme that  
 those that are in *carne, Deo placere*  
*non possunt*: that married persons can  
 not please God, that forbid Priests  
 mariages, least they should defile  
 the Sacrament: and because it is  
 written, *sancti estote*: be yee holy. *Aqui. add. 3.*  
 As if that were no holy thing, that *par. 9. 53. art. 3*  
 was instituted by an holie author,  
 blessed by an holie God, ordained *Innocens. diff.*  
 at an holie time, celebrated in an *81. cap. propos.*  
 holie

Gen. 2. 24.

Heb. 13. 4.

Zozom lib. 1.

cap. 23.

Enemias to ma-

riage, were Ta-

tian, Marcio-

nifis, Enflachi-

ans, Mo-ransifis,

Prifcalianifis,

Inftin, Penens,

Eufebius, Epi-

phanus, Al-

phonfus de

Car. 6. &amp;c.

Aug. hares. 25.

Hieron. ad

Oceanum.

Erafmus.

Enf. lib. 5. c. 18

Enf. lib. 5. c. 18

holie place, and performed vnto  
holie persons, as were *Adam* and  
*Euah* before their fall: which the  
holie Scripture calleth honourable  
vnto all men: and the sacred *Paph-*  
*nutius*, with all the Nicen Council  
in the yeere 315. confessed and ac-  
knowledgeed, *Concubitus cum pro-*  
*pria uxore castitatem esse*: Copula-  
tion with a mans owne wife to be  
chastitie. Why then, O you *Tatian*  
Papists & Eucratites, exclude you  
*coniugio utentem*, married persons  
from your order? why embrace  
you *Cainisme*, forbidding him to  
be consecrated Bishop, that marri-  
eth another after his first wife bee  
dead? *quam haresin sequitur Roma-*  
*na ecclesia*. Why then yee sacred  
Friars, and chaste Carthusians, doe  
you contemne that honorable cal-  
ling? as if a married woman doe  
come within your Cloister, it must  
be washed and cleansed after her  
with holie water. And why clap  
you

you hands rather with *Montanus*, Alex. pope. 3. ad Epif. Exon. de spons. c. Com.  
 teaching the dissolution of marriage: then with God, that forbids to separate that, which he hath conioyned: yea and with the Nicolaitans, had rather vse *promissua venere, vagis libidinibus, Sodomia, quam legitima uxore*: Apoc. 2. 6. Epiphani. tom. 2. lib. 1. beryf. 15. 1. Tim. 4. Whoredome, fornication, Sodomie, then lawfull wedlocke, albeit the one be commanded, and the other for forbidden: but that ye preferre the doctrine of diuels, before the word of God, Antichrist before Christ, and false Atheisme before true religiō. For did not Christ make mariage the image of his holy coniunction with his Church, and gaue *Peter* Aug. questi. 27. ex utroque mixtu. the primacie of order among the Apostles that was a married man? And *Bellarmino* confesseth there is no Scripture that forbiddeth Ministers mariage. Yea reuerend *Ignatius* Epist. ad Philadelph. wished to be found worthis to walke in the steps of the Saints,  
 B namely

namely of *Abraham, Isaac, Jacob, Ioseph, Isaias, Peter, Paul* and others *z;c.* that liued in holie mariage. And protesteth that if any professor doe call lawfull wedlock and procreation of children

Can. 12 & 13.

விதி. 3. குறும்பிதம்.

*Viricus Epaf.*

## AENEAS

*Silvius in sua*

**Germania.**

**μελαινός**: a defiling, distaining or fil-  
thines, y<sup>e</sup> he hath dwelling in him  
the dragō that foule Apostata. The  
lawfulnes of which calling was  
proued out of the word of God in  
the Councell of *Nice*, & confirmed  
by the Synod of Constantinople.  
Yea *Gregorie* himselfe, beholding  
more then 600. childrens heads  
drawne out of a Fishpond, with  
blubbered cheeks condemned his  
decree of single life, saying: *Melius*  
*est nubere quàm vrere: & melius est nu-*  
*bere quàm mortis occasionē prabere.* It  
is better to marrie then to burne,  
yea it is better to marrie thē to giue  
occasion of murder & destruction.

Row. 1. 23.

1. Joh. 5. 25.

Aug. doft.

Christ. 2. cap. 7.

*Hierom. ad Ri-*

par. presbyt.

Goe now yee Papists to schoole  
vnto the Prophets, where hauing  
learned

learned to discern betweene the spirit of Christ and the Dragon, tell me how farre you are from Atheisme. Doe you not pray vnto relickes, and say vnto the Crosse, *Salve sancta crux*: All haile holie crosse, and vnto the Napkin, *Sancte sudari ora pro nobis, & sudariū Christi liberet nos à peste & morte tristi*: O holy Napkin pray for vs, deliuer vs from the pestilence and euil death. If Atheisme had not possessed you, how dare you call your cousoning trash, sacred and holy relickes? Else must *Peter* and the Saints be monsters, *Ioseph & Mary* be Italians, and Christ borne out of *Bethleem*. Howbeit the *Valentinians* were Heretikes that worshipped the crosse: and do not the *Papists* so? The *Carpocratians* were heretikes, & so was *Marceline* too, they for worshipping the Images of *Iesus*, and she of *Iesus* and *Paul*: and doe not the *Papists* so? The *Collyridians* were here-

*Sustlinus de eccl. Cath.*

*Their silken garments kept as Rome are of the Italians fashion.*

*Irenaeus lib. 1. Aug. haer. 7.*

*ellerm. libr. 1.  
cap. 13. de  
sanct. beat.*

*Epiphan. li. 3.  
heres. 79.  
Lactans. de vero  
cult. cap. 17.*

*Irenaeus libr. 2.  
cap. 59.  
Aug. her. 39.  
Rhem. Annot.  
Apoc. 3.*

*Aug. her. 32.*

*Rhem. 4. lahn.  
sect. 1. libr. Con-  
formitas.*

*Con. Trid. ses. 6.  
cap. 18.  
Conc. Trid. ses. 5.  
cap. 1. de pecc.  
Orig.  
Rhem. Annot.  
Rom. 6. 8.  
Sixtus 4. Conc.  
Trid. cateches.  
Rom.*

tikes for worshipping the Virgin Mary: and doe not the Papists lo? yea, must not every countrie, citie, towne, village, companie, trade, occupation, and person, haue their Saint to worship by popish institution? And were not the *Angelici* Heretikes, because they worshipped the Angels? yet the Papists defend and maintaine the selfesame adoration agaynst the Scripture. Would you know where to finde Pelagianisme? then haue recourse to Poperie: That will teach you a man may be perfect in this life, and keepe all the commaundements, as was *Franciscus* that kept the Gospel at an inch, *non transgressus unam apicem aut iota*: and fayled not in any tittle: in whom were all the vertues of all the Saints in all the Bible, *unitine & coniunctine*, gathered together and abiding. That will tell you there remaines no originall sinne in the faithfull, that con-

piscence

cupidence in the regenerate is no sinne, nor against the commaundement. That the Virgin *Mary* was conceived without sinne; that righteousnesse may be obtained by the law. And that some are so iust in this life, as they neede no repentance: let *Hierome*, *Augustine*, yea *Christ* and his *Apostles* affirme; and prooue the contrarie neuer so soundly. But it may be that these Catharists wil lend some care vnto their popish pillars. If so, who accused the schoolmen your famous founders of Pelagianisme, as men opposite to the constant currant of the Fathers & euen your faithfull *Rossensis*, who conuicted *Pighius* your gallant Champion of Pelagianisme: euen your valiant *Dominicus Soto*: yet *Ruardus Tapperus* leaning vpon that broken staffe the *Tridentine Councell*, doth all besmeare and mudde himselfe in this heresie: But for all his *Louanian*

*Rhem. Annot.*  
*Luk. 5. 1.*  
*2. Cor. 5. 10.*  
*Lyranus libr. 3. cap. 19.*  
*Hieron. aduers.*  
*Pelag. libr. 2.*  
*Ephes. 2. 3.*  
*Hebr. 4.*  
*Galat. 3.*  
*Aug. heres. 38.*  
*Rom. 5.*  
*Soto de nat. & gras. lib. 1. cap. 9.*  
*Tom. 2. ars 8.*  
*Concil. Trid. sess. 5 cap. 7.*

*Itean Livi-  
us, de quad.  
iust. lib. 1. cap. 7.  
& cap. 25.  
Protoc.  
Franc. art. 4.  
Concil. Trid.  
sess. 5. sess. 5.*

*Aug. baref. 69.  
& cont. lis.  
Petil.*

*Theod. hist. lib. 1  
cap. 19.*

*Aug. baref. 46.  
Euseb. hist. 15.  
cap. 16. & 17.  
&c.*

*Math. 6.*

Deaneship, *Lirensis*, a man of his owne stampe, is bolde to brand both him, and confessor *Soto* with Pelagianisme. Which infectiō hath so festred in the intrals of Papistrie, as sometime it breathes out Anabaptisme, sometimes lessening the crime of originall sinne, and sometimes denying it to be sinne at all. Now including the Church within the bounds of Papistrie; & then excluding all that follow not the Pope. Sometimes flying, & resisting the authoritie of the Magistrate, and sometimes denying him any meddling or dealing with Church affayres: yea sometimes having their stabbers, poysoners, & priuie murtherers: as they had of the Prince of *Condy*, the Duke of *Saxonie*, *Ioanna* of *Nauarre*, and many others. O returne ye Prince murthering, and people killing Atheists! consider your teaching, which Christ calles hypocrisie, and Saint

*Paul*



Paul the doctrine of Diuels. You thinke to merit heauen by abstaining with the *Manichie* from flesh, milk, cheefe and eggs, and feare you not to merit hell by soothing men in murder & adultery? If *Montanus* made lawes in compelling men to fast, you will maintaine with fire *Theolesthorus* Lent, *Calixtus* Embring dayes, *Leos* Friday, and *Gregories* Saturday. Let the *Maniches* sweare neuer so fast *per creaturas*, by the creatures: you will not be wanting to the Saints. Yea no othe must bee so deare and holy as that, which is vsed by the bones and relickes of the dead. Notwithstanding if you in very truth desie that masked Atheisme, why defed you the heresie of the *Anthropomorphites*, painting God in your churches like an aged man? But indeed *Nestorius* his practise is your best Apologic, *Qui magis Christianus videbatur quàm erat*: you will make shew

1. Tim. 4.  
Blondus, Platina, Eckius.  
Aug. cont. Faust. Man.  
lib. 19. cap. 22.

Philip. Cominans.

Aug. heres. 50.  
Rhem. Annot.  
Acts. 17. 29.  
Theo. heres.  
fab. lib. 4.  
Aug. heres. 63.

of that you neuer meane. Even  
 your Iesuities that carrie the name  
 of Iesus, will seldome practise the  
 workes of Christ. It may be you  
 affect with *Nestorius* a kind of gra-  
 uitie, and dissemble continencie  
 with a wan countenance, & a pale  
 looke, but the more closely to insi-  
 nuate your selues into Ladies com-  
 panies, and womens closets. For  
 you are deuoted men: barefoote  
*Flagellants* and *Franciscans*, your  
 crownes shauen, cowles gray, and  
 girdles must be full of knots: you  
 wil obserue your canonical houres  
 but not labour in any case, least  
 you should transgresse the precepts  
 of the *Euchites*. To eate flesh and be  
 married, an horrible thing among  
*Carthusians*: to touch money were  
 to defile the *Minorits*: and to haue  
 possessions were to transgresse the  
 constitutions of *Benedictus* and *Do-  
 minicus*: yea and not to follow the  
 Apostate *Iulian*, albeit they carrie  
 the

*Biel. sup. 4. dist.*

*16. q. 4. prop. 1.*

*Aug. heres. 57.*

*Greg. Nazin.*

*eras. 1. cor.*

*Agrip. de van.  
 scient.*

the bag with *Iudas*. If they vow, it must not be broken be it neuer so vn-  
godly, and vnlawfull: put case they vow virginitie, and cannot keepe it, to marrie were to dissent  
frō the Apostolike heretike, without a dispensation from the Pope, for hee onely may dispence with  
marriage. It is no sinne to make stewes of their Nunneries, and dennes for Sodomie of their Monasteries. And although they reueale it in confession, yet *iura peritura secretum prodere noli*: they haue  
learned a tricke or two of *Priscilianisme*, be it murder or treason, yea against the Pope himselfe, they must not disclose it. But if it come to passe, wee confute these Atheistieall conceits from the worde of God, they can appeale to counterfeite traditions, and call them vnwritten verities, and with the *Priscilianist* equall Apocrypha with Scripture: and for a shift make  
more

*Epiphani. h. res. 61.*

*Thom. 1. quod. libes. 9. 15. Idor. Holcos. in sap. c. 2. lect. 24. Rhem. Annos. 1. Cor. 7. 28.*

*Meyr. in cron. Fland.*

*Sabell. Galatey Polydor.*

*Arnold. Brixiens.*

*Gransh. lib. 3. Stibilini.*

*Aug. hares. 70. Caietan. som. 1. tract. 2.*

*Aug. hares. 70.*

*Rhem. Annos. 1. Thes. 2. sect. 2.*

more words of God than the Bible.

*Deut. 4. 2. &*

*12. 32.*

*Prou. 30. 6.*

*Apo. 22. 18.*

For if the Pastors teach it, be it never so beside the Scripture, yet it is to be taken for the word of God, and if Christ the sonne of God, his Prophets & Apostles interdict and forbid such Scripture coyning, and seale it with a fearefull curse: then can the Pope create a new Christ, saying: *Qui creauit me dedit mihi*

*Gab. Biel: le H. 4*

*in exposit. can.*

*missa.*

*create se:* And hee that made me without my selfe, is made of me by my selfe. Wherefore if they destroy his natural body, borne of the Virgin *Mary*, they can make him another body created by the Priest, els you might esteeme them as blockish as the grosse *Capernaïtes*, that supposed the flesh, bone, and bloud of Christ, as he was borne of the Virgin should be torne in peeces with their teeth. And why not (saith their Angelical Master) is not *hoc, quod conficimus, corpus ex virgine*: that which is made in the consecration

*Iob. 6.*

*Aquin. part. 3.*

*q. 75. art. 4.*

secration the bodie that was borne  
of the Virgin Mary? No saith Har-  
ding, it is no visible and mortall bo-  
dy, but a glorified, immortall, im-  
passible, & spirituall body. It is Cor- Biel lib. 4.  
dist. 11. q. 1.  
pus (saith Biel) *ale non tantum, quia*  
*non est in sacramento quantum:* A bo-  
dy, but without quantitie: Not so  
(saith Gardiner) the parts be distinct Gard. lib. 3.  
one from another. Yea saith Bellar- Bellar. lib. 3. de  
Eucharist. cap. 7  
mine, the body of Christ is in the  
Sacrament, with all his parts & di-  
mensions. For (saith Hales) if a Dog Alex. Hales pars.  
4. q. 25. mib. 1.  
or Hog chaunce to eate it, *trajectur*  
*in ventrem,* it passeth into their bel-  
ly. Not so (saith Bellarmine) but if a  
Mouſe doe chance to eate it, it cea-  
seth to bee Christ his bodie. And  
good reason saith Caietan, for *spiri-*  
*tualiter, & non percipiendo, sed cre-*  
*dendo sumitur corpus Christi:* Christ  
his bodie is eaten spirituallie by  
faith, not carnally with the mouth.  
What then is it which nourisheth  
the body? The accidents saith Har- Harding. Apoll.  
ding.

*Bellar. 3. de Eu-  
char. cap. 22.*

*Bellar. lib. 3.  
cap. 4.*

*Apocal. 17.  
Aug. ciuit. 18.  
cap. 22.*

*2. Thessal. 2.*

*2. Thessal. 2.*

*ding.* For the accidents, saith *Bellar-  
larmino*, are eaten with the teeth.  
But where then is Christ his body?  
In heauen saith *Bellarmino*, and at  
the same time on earth. Fie, fie,  
what a stirre is here, contradicti-  
ons, impossibilities, vntrothes, a-  
gainst reason, religion, & the Scrip-  
ture, without any smacke of Athe-  
isme. Very like that Atheisme must  
be packing from Rome, where An-  
tichrist swayes the scepter, being  
opposite to Christ, an enemy to  
the Gospell, and an aduersarie to  
true religion. What is the king-  
dom of Antichrist without a God?  
why, is the sonne without the fa-  
ther, the wife without an husband,  
a liuing bodie without an head,  
and Christianitie without Christ?  
but is Poperie the kingdome of  
Antichrist, Rome the Metropolis  
or chiefe Citie of his kingdome,  
and the Pope the captaine generall  
of this armie? yea if this be that A-  
postate

postate kingdome, whose Prince is  
 without controulement, exalting  
 himselfe aboue all that is God, and  
 not regarding the God of his fa- *Dan. 11.*  
 thers. But the Pope maketh lawes  
 to bind the conscience, and execu-  
 teth with more seueritie the bre-  
 aking of his popish precepts, then *Dist. 40. si papa.*  
 the transgression of the Lords cō-  
 maundement. He can make new  
 gods: set vp Idols, and deny Iesus  
 to bee Christ. Hee can counter-  
 feit the Lambe, yet speake like the  
 Dragon: set in the temple, but to  
 vndermine Christ: professe reli-  
 gion, but to ouerthrow the gospel:  
 compute the time, describe the  
 place, note the workmen, marke  
 the building & consider the whole  
 proceeding of his kingdome, and  
 you will say the Pope is Antichrist  
 The place which *Iohn* calleth Ba- *Apoc. 17.*  
 bylon, is by the Fathers construed  
 to be Rome, for her situation, her *Tertul. ant. luda*  
 gouernment, her type, her resort, *Hieron. Esa. 47.*  
 her *Aug. ciuit. 18.*

*Oros. lib. 18. 3.*  
*Blondus.*

*Hieron. Esa. 21.*  
*Decret. 6.*  
*Bar. bomil. 23.*  
*in Can.*

*Hieron. prolog.*  
*de spiritu sancto.*

*Apoc. 13. can.*  
*nemini 17. 7. 3.*  
*can. nemo. 9. 5.*  
*Greg. Epist. 7.*  
*3. 8. 78. 79.*  
*Concil Carthag.*  
*sess. 1. dist. 21.*  
*Gratian. can. si*  
*imperat. dist. 96*

*Can. 4. 2. c. ex-*  
*tran. de maior.*  
*& obed.*

*Can. chrisl. 9.*  
*7. 3.*

her behaviour, and her citizens :  
who say, they are the ministers of  
Christ, but serue Antichrist, euen  
the subiects of Romish Babylon;  
that purple coloured whore. The  
time : when the impediments are  
remoued, the Emperors seate trans-  
lated, and the Romane Empire o-  
uerthrown: at what time the Pope  
must sit in the Emperors place, free  
from subiection, vniuersall Bishop,  
Christ his vicar, ruling with two  
swords, commanding Emperours  
to kisse his feet, boasting himself to  
be God, worshipped of men; sub-  
iecting powers, disposing king-  
domes, superior to generall Coun-  
cels, & free gouernour of all Christ  
his Church. And now he may dis-  
pence with the lawes of Christ, al-  
ter the Sacraments, and supplant all  
religion: for *nemini est de sedis Apo-*  
*stolice iudicio iudicare*; his word must  
goe before the Gospell. His work-  
men, Massemongers, Iuglers, ma-  
king



king wonders, faining miracles, se-  
 ducers, Iesuities, Friers, Monkes,  
 Dominickes, Franciscans, Bene-  
 dictians, &c. whome thou maiest  
 know (saith *Hierom*) by their names  
 and titles, *non ecclesiam Christi, sed*  
*Antichristi esse synagogam*: to bee  
 the seruants of Antichrist. And for  
 their calling (saith *Procopius*) *Si ne-*  
*que Moses, neque ante eum Patriar-*  
*cha, neque post eum propheta, neque in*  
*noua lege Christus, neque Apostoli*  
*mendicantium ordinem instituerint,*  
*quis dubitet opus esse tenebrarum &*  
*Diaboli?* If neither *Moses*, the Pa-  
 triarkes, the Prophets in the olde  
 lawe, neither Christ nor his Apo-  
 stles in the new, ordained and ap-  
 poynted these orders of begging  
 Friers: who can doubt but it is the  
 worke of darkenesse, and of the  
 diuell? Yea indeed the whole build-  
 ing is nothing else but the worke  
 of Sathan: begun by heresie, con-  
 tinued by discord, finished by su-  
 perstition,

*Can. sunt qui-*  
*dam, 25.*

*Q. can. si papa.*  
*dist. 4.*

*Can. nemini 17.*

*Q. 1. Math. 24*

*2. Thessal. 2.*

*2. Timot. 4.*

*Hieron. aduers.*  
*Luciferian.*

*Abbas resper.*  
*in paralip. of*  
*Procopius that*  
*thus spake to*  
*Italian the Popes*  
*Legate in Bo-*  
*hemia.*

*Epist. ad Iustin*  
*cord.*  
*Iustin. in No-*  
*uel. autent. 131.*  
*de quatuor*  
*sanct. concil.*

perstitution, and maintained by policie, as false apparitions of Saints, Angels, and Diuells: wonders, relicks, motions of Images, and infinite other forgeries, whereof their Legend maketh mention. Where now is Antichrist, if this be not his kingdome? In the yeere 1074 when *Hildebrand* was Pope, the Priests pronounced him to be Antichrist: *Qui titulo Christi ageret negotium Antichristi in Babylone*: Who vnder the title of Christ wrought the workes of Antichrist in Babylon: At this time terrible commotions, schismes, lightnings, tempests, earthquakes, &c. and among the rest was seene a fearefull Comet, whereof *Elmerius* a Monke of Malmesbury gaue this iudgment: Art thou come, art thou come? vnto manie mothers hast thou brought woe and sorrow. I sawe thee long before, but now I behold thee more terrible, euen the very

*Nouclerus.*

*Nauel. Gen. 36.  
ex Iohan. Cap-  
grano Anglo.*

*Iacob. Maior.  
in Chron.*

very ruine of this land. And about this time was newes brought from *Turway* to the Emperour at *Coleine*, of a woman prophesing that Antichrist was then in his full course : which woman suddenly vanished away, and was no more seene. *Munster* applies the Prophecie of Saint Paul concerning Antichrist vnto *Rome* : *Petrarch* resembleth *Rome* vnto *Babylon* : and *Gregories* notes of Antichrist are verified of the Pope. *Bernard* called the Prelates *Pilates* : the Ministers the seruants of Antichrist : and Archbishop *Euerard* decyphering by the scripture this man of sinne, concludes at the last, the Pope to bee that Antichrist : to omit the councill of *Wormes*, *Sauonarola*, and others. And shall Antichrist bring Apostacie into the church, oppose himselfe to Christ, boast himselfe to be God, counterfeit the Lambe, but speake like the Dragon, and yet

C remaine

*Greg. lib. 16.  
Epist. 30. lib. 4.  
Epist. 36. & 38  
& li. 11. Epist. 3  
Bernard. Cant.  
serm. 23.*

*Augustine an-  
nal. Boior. lib. 7.*

*Arnoldus Hay-  
balus. Wessetius.*

remain without Atheisme? Tell me then what is Atheisme. O sir, to be a protestant is to be an Atheist: for he defies the Pope, preferres Christ before Antichrist, truth aboue falshood, the word before traditions, and God before Satan. Thus you make Atheists as you make heretiques: If a man resist the vanitie, idolatrie, and superstition of your church, presently he is an heretique: to eate flesh on fasting dayes is heresie: yea to say there bee Antipodes, or to speake the worde *Academia: vel serio, vel ioco*: in sadnesse or in iest, is heresie.

*Platina, in  
Paulo. 2.*

*Auentine ubi  
prius.*

*Rhem. Annos.  
Acti. 4. sect. 2.*

*Aug. de corrup.  
& grat. cap. 14.*

*Hieron. in Ha-  
bac. 2.*

But if thou wilt a very little open thine eyes, and not bee obstinate with the wicked, *qui impie agent, nec intelligent*: that will do wicked-lic, and will not vnderstand, thou shalt plainly perceiue who is both the heretique and the Atheist. The Atheist denies Gods prouidence:  
and

and the Papist denies him to haue  
a stroake in all our actions : both  
against scripture, Fathers, and their  
maister *Lumbard*. The Atheist de-  
nies God, heauen, hell, and the im-  
mortalitie of the soule : so did not  
*Paulus* the third, who being ready  
to depart this world, said : *se iam*  
*tria, de quibus in omni vita multum*  
*dubitasset experiundo cogniturum :*  
*primo an esset Deus ; deinde an essent*  
*infernī aliqua supplicia, et deniq; an*  
*anima essent immortales :* that hee  
should now bee assured of three  
things by experience, of which in  
all his life he stood in doubt : First  
whether there were a God : then  
whether there were any torments  
in hell : and lastly whether the  
soules were immortall. Neither  
was *Iohn* the 23. an Atheist, whom  
the Synode of *Constance* depriued  
of his Popedome, for denying the  
immortality of the soule : yet both  
these were Bishops of *Rome*. The

*Lumb. lib. 1. dist.*  
*35. sect. 1. Spe-*  
*cul. Pontif.*

*P. Aesquillus.*

*Popes*

*Atheists. Leo 10.*

*Alexand. 6. Sil-*

*uest. 2. Paul. 3.*

*Benedict. 9.*

*Iohn. 13.*

*Clemens. 8.*

*Greg. 7.*

*Specula. pontif.*

*Christoph. Mar-*  
*cel. Concil. Later.*  
*sect. 4.*

Atheist sets vp other Gods besides the maker of heauen and earth : and the Papists will haue the saints to heare our prayers, and know our thoughts. But the Pope must be *alter Deus : yea Dominus noster Deus* : our Lord God. Hee may iudge the scriptures, make Saints, forgiue sinnes. He hath all power giuen him both in heauen and earth : Hee cannot erre, albeit hee calleth for aide vnto the diuell when hee playes at Dice, as did Pope *Iohn* the 13. The Atheist makes Christ an Impostor : and Pope *Leo* the tenth called the Gospell *Fabulam Christi* : a tale, and a fable. Yea the Papists make him but a Christ for fashion, when as they set vp other mediators, and humane merits. For wherefore came *Clara* with *Francis* into the world, but to saue all those, *Quæ eam inuocatura essent* : that should pray vnto her ? doe they not call the virgin  
*Mary*

*Extrav. Iohan.*  
 22. cum inter in  
 Gloss.

*Lib. cerem.*  
*pontif. libr. 1.*  
*fol. 736. Luis-*  
*grand.*  
*Baleus.*

*Trid. concil.*  
*sess. 4. cap. 8.*  
*Flosc. beat.*  
*Franc. conform.*  
*vineæ. &c.*  
*Bern. in Resar.*

*Garat. de inuoc.*  
*sanct.*

*Mary Commune propitiatorium*: the common propitiatory for the whole world, and wrest the scripture from Christ vnto the Virgine saying: *In te domina speraui*: *misere-* Ladies Psalter.  
*rere mei domina*: *dixit dominus do-*  
*mina mea*: I haue hoped in thee  
O Lady: haue mercie vpon mee  
O Lady: the Lord sayd vnto my  
Lady, sit thou on my right hand,  
&c. And no meruell, for when  
the diuell in a certaine maide  
would not bee moued with pray-  
ers made vnto the Father, Sonne, *Isengrinus.*  
and holy Ghost, *Canisius* laying  
the image of *Mary* vpon the head  
of the possessed, forthwith the di-  
uell cryed out: *O mulier quid me cal-* Bonaventur.  
*cas, & caput meum conteris*; O wo- Ladies Psalter.  
man why dost thou spurne me and  
breake my head? Wherefore they  
sing vnto her *Aue maris stella*, and *Psal. 41. 10.*  
so forth as followeth in that blas-  
phemous hymne. These are they  
that can shew vs a new way to hea- *Hym. Eccles.*  
uen *post psalmos*  
*Dauidis à G.*  
*Genebrardo ex.*  
*ornatos.*

*Hora ad usum  
Sarrum.  
In pontifical.  
lib. 1. f. 7.*

*Andrad, lib. 3.*

*Scotus prolog.  
sens. c. unum  
extr. de maior  
& obed.*

*C. 1. de consue-  
tudi.  
Gloss. in c. f. 7.  
dist. 34. & c.  
presby. dist. 82.  
16. Q. 1. quo-  
cunque in gloss.*

*1. Kings. 18.*

*Dan. 3.*

*Math. 23.*

heaven without Christ, and yet be voide of Atheisme : as by *Nicolas, Vincentius, Gregory, Petronella, Thomas Becket, Agnus dei, Angels, Images, workes & indulgences.* Who affirmed the Philosophers might be saued without Christ? Papists. Who depriues Christ of his manhood? papists. Yea who disgrades him of all his offices? papists. Who makes new articles of saluation? papists. Who can dispence against the Apostles, the new testamēt, the law of nature, and the law of God? Papists. Yea who denies Christ, his Church, and the Church her Christ? Papists.

The Atheist will playe of all sides : with *Elias* worship *Iehouah*, and with *Iezabel* offer sacrifice to *Baal* : with *Sidrac, Meshach*, and *Abednego* honor the God of heauen, and with *Nabuchadnezar* worship the golden Image. Seeke Christ with the wise men, goe to worship



worship the childe with *Herod*. In shew a Protestant, but in truth a Papist. For who indeauor to reconcile religions, to be mediators betweene God and Mammon, truth and falsehoods, protestants and papists? false surnamed Catholickes. Who are those that with

*Rhetorius* affirme all hereticks *recte ambulare, & recte dicere* : walke a-

right, and speake the truth? That

make treatises tending to Pacifica-

tion, and say, the Popish religion

is true as they take the worde: and

the *Hugonites* true as they vnder-

stand the scripture? euen professed

members of the *Romaine* Church.

Is not this to make a fellowship of

righteousnesse, with vnrighteous-

nesse: a communion of light and

darkenesse; a concorde betweene

Christ and *Beliall*: and religion a

composition of heresies? whereas

*Clemens* reports thus of heretickes,

that *Magis impij sunt quam Iudei, et*

*Philast. Brix. Episc. in cant. hares.*

*The treatise made in Paris tending to pacification.*

*2. Cor. 6. 14.*

*Clemens in Constitution.*

*magis sine Deo quàm Gentiles* : more wicked then the Iewes, and more without God then the Gentiles. And God speakes thus of the *Laodicean* Church ; because thou art luke-warme , and neither colde nor hotte, it will come to passe that I shall spew thee out of my mouth. Take heed then of *Themistius* the Philosopher, that would perswade *Valens* the Emperour *Deo gratam esse sectarum varietatem, ut ita pluribus modis colatur* : that God was well pleased with varieties of sects, because by that meanes hee may haue more sundry and diuerse wayes of his worship and seruice. And beware of those changelings, and Camelions : that can *Buores u-*  
*muens* , dissemble very profoundly : vse the shepherds voice with the *Hiena*, but to destroy the dog, and cast forth sweet fauours with the Panther, but to deuoure the beasts. For they are like the *Remora* hinder-  
 ring

*Apo. 3. 16.*

*Homer Odyss.*

*Plin. libr. 8.*

*cap. 30.*

*Aristot. hist. 9. 6*

ring the course of Religion; and *Galat. 2.*  
 like those *μαρτυροῦντες*, false brethren,  
 that entred the Church of *Galatia*:  
 yea, rather doe as the Lord your  
 God commaunded you, and turne *Deut. 5. 32.*  
 not aside to the right hand, nor to  
 the left.

The Atheist to destroy religion,  
 will maintaine and establish all re-  
 ligions: and the Pope for money *Apolog. cap. 1.*  
 will dispence with all Religions: *scilicet. 3.*  
 yea, many religions must be pro-  
 fessed in one commonwealth, that  
 conscience may be free, and Eng-  
 lish Catholikes may haue liberty;  
 yet *Moses* could not suffer the gol- *Exod. 32.*  
 den Calfe in *Israel*, nor *Elias Baal*, *3. King. 18.*  
 and God to be worshipped in one  
 commonwealth; *David* would not *Psalm. 16.*  
 offer the offerings of blood; nor  
*Eleazarus* dissemble to eate Swines *2. Macab. 6. 24.*  
 flesh against the law; The *Israelites* *Numb. 25.*  
 must haue continuall warre with  
 the *Amalekites*; and *Phinees* was  
 highly commended for killing the *Gen. 22.*  
*Israelite*,

1. Sam. 5.  
Leuit. 10.

*Tersul. de co-  
ron militis.*

1. Cor. 10.  
2. Chron. 16.  
2. Chron. 18.  
1. Cor. 1. 13.  
2. Timot. 4. 5.

*Euseb. lib. 3.  
cap. 63.  
Socrat. lib. 5.  
cap. 2.*

the *Israelite*, that was coupled with a woman of *Madian* : For there is but one faith, one baptisme, one God, one Christ, one Church, and shee no strumpet to receiue all commers : the Lyon and the Lambe cannot hoorde in one fowlde : *Isaack* and *Ismael* in one house ; the *Arke* , and *Dagon* , in one church ; holy and prophane fire in one censer ; Christ and Antichrist in one temple. *Non bene conuenit signo Christi & signo diaboli, castris lucis, & castris tenebrarum: non potest vna anima duobus deberi* : and yee cannot drinke the cnppe of Christ and of Diuels. What prouoked Gods anger against *Salomon*, *Asa*, *Amasia*, and *Iehosaphat*? the permission of more religions in one kingdome. Christ must not be deuided, and *Timothy* must beware of *Alexander* : *Constantine* ouerthrew the temples of the heretiques; and *Iouinian* denied to be their

their Emperor, that were disciples  
vnto *Iulian*. *Naboth* defended his  
Vine with his blood; and *Ambrose*  
chose rather to dye then to yeelde  
one of his churches to the *Arrians*.

3. Kings. 21.  
Amb. Epist. 5.  
Orat. cont.  
Auxent.

But to set vp more religions in a  
kingdome, is to bring peace vnto  
the countrie: very like such peace  
as *Sinons* Horse brought vnto  
Troy: *Aeneas* sword vnto *Dido*,  
and *Deianira* her shirt vnto *Hercu-  
les*. Brought not the suffering of  
the *Arrian* great peace vnto the  
world, that had almost everted  
Christ and Christendome: *Nihil*

*grande est pacem voce pretendere, &*  
*opere destruere, verbis somniare con-*

Hiero. Epist. 62.

*cordiam, reexigere seruitutem*: Iohn  
the Apostle fled from *Cerinthus*,

Euseb. hist. 4.  
cap. 14.

*Ne balnea ipsa corrumpant*: supposing  
the place could not long endure,  
that contained an enemy vnto the  
truth: And *Polycarpus* would not  
companie with *Marcion* that was  
*primogenitum diaboli*, the childe of  
Satan.

Satan. May a man carry fire in his  
bosome, and not burne his clothes?  
and walke vpon hoate coales, and  
not scorch his feete? May a man  
suffer the plague in his house, and  
not infect his family? A Woolfe a-  
mong his Lambes, and not hurt  
his folde? And a serpent in the  
cradle, and not spoyle his childe?  
But such is heresie, and false religi-  
on to the Church and common-  
wealth: euen a plague that pierces  
the heart: an ague that brings  
death eternall: a fire that burnes to  
destruction: and a serpent that  
stings to perdition: and doe not  
these men deserue better of religi-  
on then the Atheist, that wish such  
losse vnto Christ, and hurt vnto the  
Church?

*Cyprian.  
Epist. 20.*

*Tertul. de pra-  
script.*

*Hieron. Osea. 7.*

*Ambrose.  
Epist. 80.*

*Matth. 2.*

The Atheist pretends religion  
but for policie: sometimes with  
*Herod* the more easly to destroy  
the infant, hee also will goe and  
worship Christ: sometimes with

*Simon*

Simon Magus, the better to winne credit and profit, he also must be the great power of God : sometimes with *Ananias* and *Saphyra*, to conceale his hypocrisie : and in a word, with this vizard to couer rebellions, murders, adulteries, and all sorts of villanies. And doth this also touch the Papists ? Witnesse their Spanish Inquisition, their holy League ; the Parliament of *Pro- uence* ; the court in *France*, called the burning Chamber ; and the blood of holy Martyrs , with the which *omnis fere orbis infectus est* : almost the whole world hath been lately bestained and besmeared. Here might you see dead mens bones brought to the barre, and there condemned to the fire for heresie ; here might you see the mother burning at the stake, the childe from her wombe flying the fire flames, yet throwne againe into the midst thereof for an here-

*Act. 2.*

*Act. 5.*

*Actes and Mo-  
numents.*

*At the massacre  
in Antwerpe.*

hereticke. Now might you heare  
 a hideous noyce crying *occide, truci-*  
*cida; occide, trucida; uiuat missa, uiuat*  
*missa*, murder, kill, slay, let the Masse  
 liue, & let all slide. And now might  
 you heare men sweare, that they  
 would ride vp to the spurs in the  
 blood of the *Lutherans*. If this be  
 not sufficiēt to opē vnto thee their  
 Satanicall natures, in persecuting  
 the seed of the woman: then attend  
 a little, and thou shalt apparantly  
 behold their woluish corpes mas-  
 king in sheepes cloathing: per-  
 swading fallshood for christian  
 truth, and prescribing deadly poy-  
 son, in lieu of wholesom poti-  
 ons to the slaughter of many a  
 silly soule. For whereunto belon-  
 geth the withholding of the sa-  
 cred scriptures from the hungry  
 people, which are the blessed food  
 and nourishments of their soules,  
 commaunded and practised by  
 Christ, the Apostles, and the Pri-  
 mitiue

*Felix Earle of*  
*Warrenbr.*

*Illyricus.*

*Apoc. 12.*

*Math. 7.*

*Math. 19.*

*Math. 10.*

*Iohn. 5.*



mitiue church? because forsooth  
 the people being kept in ignorance  
 (which they say is the mother of <sup>Chryst. hom. 9.</sup> Piety) shoulde not espye their <sup>Epist. ad. Coloss.</sup> works thereby to detest their kna-  
 ueries: whereunto appertaines <sup>Concil. Trid.</sup> their seruice in an vnknowne <sup>sess. 22. cap. 8.</sup> tongue, and hidden from the peo- <sup>Bellar. lib. 1. de</sup> ple the onely way vnto saluation, <sup>Verb. c. 16.</sup> which is by Christ? but to shew <sup>1. Cor. 14.</sup> their Iewish mindes vnto Christ,  
 and their Atheisticall conceits vn-  
 to Christianitie. When a Jew of  
*Ratisbone* conuerted to the faith,  
 was demaunded, why the Iewes  
 thirsted after the bloud of Christi-  
 ans, answered, it was a myserie  
 onely knowne vnto the *Rabbins*,  
 and men of highest place: not  
 withstanding this was their cu-  
 stome, if any of them were ready  
 to make an end of this present life;  
 a *Rabbin* annoynted him with  
 blood, vsing these or such like  
 wordes vnto him, saying: If he that  
 was

*Fincelini lib. 3.  
de mirac.*

was promised in the lawe, and in the Prophets hath truly appeared, and if this Iesus crucified be the very Messias, then let the blood of that innocent man that died, cleanse thee from thy sinnes, and helpe thee to eternall life. And *Epiphanius* reportes thus of the Jewes of *Tiberias*, that they would whisper after this sort in a dying mans eare: Beleeue in *Iesus* of *Nazareth*, whom our Princes crucified, for hee shall come to iudge thee in the latter day: were the Jewes aduersaries to Christ, and enemies to their conscience, and doe not our Papists second them in their Atheisme? Who teach a man must put his confidence in good workes, for they merit eternall life. Howbeit, when *Stephen Gardiner* lying on his death bed, heard the Bishop of *Chichester* telling him of Gods promises and free iustification by the blood of Christ,

*Actes and Monuments, of the Bishop of Winchester.*

Christ, he he said : what my Lord  
will yee open that gap now ? then  
farewell altogether : to mee and  
such other in my case you may  
speake it, but open this window to  
the people, and then farewell alto-  
gether. And sir *Christopher Blunt*  
had these wordes at the time of his  
execution : Beare witnesse I dye a  
Catholicke, yet so as I hope to bee  
saued onely by the death and pas-  
sion of Christ, and by his merits,  
not ascribing any thinge to my  
owne workes : yea and *Bellarmino*  
their great *Goliath*, after much with-  
standing of the truth, at the last  
giues vp his verdit, saying : *propter*  
*periculum maius gloria tutissimum*  
*est fiduciam totam in sola Dei miseri-*  
*cordia & benignitate reponere* : for  
the more assurance of future glo-  
rie, it is the safest way to put our  
whole trust and confidence, in  
the mercy and louing kindnesse  
of Almighty God. For when

Anno. 1600.  
March, 18.

*Bellarmino. lib. 5. de*  
*iustificat. cap. 7.*

Luke 17.  
Dan. 9.

wee haue done all that wee can,  
wee are but vnprofitable seruants,  
wherefore wee pray not in our  
owne righteousness, but in thy  
manifold mercies.

Benno Cardi-  
nal. in vita. &  
gest. Hilde-  
brand.

Seneca

Aug. ciuitat. 6.  
c. 10. & lib. 4.  
cap. 26.

Now let the Papist then speake  
whether he be that blood desiring  
or soule-deuouring Atheist: Pope  
Hildebrand, *quia diebus per paganos  
Christum publice persequi non pote-  
rat, per falsum Monachum sub habitu  
Monastico; sub habitu religionis nomen  
Christi fraudulentè subuertere dispo-  
nebat*: because hee could not in  
publicke conueniently persecute  
Christ, hee sought in secret vnder  
the pretence of religion, deceitful-  
lie to subuert the name of the an-  
nointed. The old Romaines profes-  
sed religion *magis ad morem, quam  
ad rem*: rather for fashion then for  
truth: and more to satisfie the law  
then to bee pleasing vnto God.  
wherefore Pontifex Sceuola sayde,  
*expedit falli in religione ciuitates, quia*

non

*non nisi homines in meta quodam & officio continendos eandem proponi censendum est* : It is expedient that cities should bee deceiued concerning religion, because it serues to no other end, but to keepe them in feare, and in their dutie. And to what other end belongs the *Romish* Indulgences and Popish Purgatorie, but to keepe men in feare, and picke their purses ? For who doe they place in Purgatorie but the rich and wealthy men, by whome they may haue profit and aduantage by helping them out of prison, and praying for them that they might haue ease : Yet *Harding* sometimes called it *purgatorij pictas flammæ* : and *Papyraceos parietes* : painted flames and paper wals. And *Platina* recorded, that Pope *Boniface* the eight, *populis et regibus terrorem potius quam religionem incutere conabatur* : indeauoured rather to feare, and terrific kings and people;

*Bellar. de purg.*  
*lib. 2. cap. 15.*  
¶ 18.

*Platina.*

Ioh. Dubrau.  
hist. Bohem.  
lib. 13. 1.

Husse.

Taxa cancel.  
Apost. granted  
at Paris. 1520.

Lib. Tax. publi.  
shew'd at Rome  
1475.

then to instruct them in religion. Did not the Popes Indulgences to the Bohemians, promise *plenam condonationem delictorum*: full pardon of all their sinnes, which made *Iohn Husius* depart from the sea of Rome? And *Tetzelius* that impudent plubisher of that trash, perswaded the people *animam in caelum euolare quam primum iactus nummus in cista tinnuerit*: the soule should flye to heauen, so soone as the money gingled in the box, which made *Luther* forsake the Pope. And good reason, for what is his religion, but the high way to Atheisme, seeing no man will feare to sinne, that can buy it off with a little money? Hath not per-iury, fraticide, theft, whoredome, murder, sacriledge, patricide, and every sinne his price to be sould in the Popes shop? An absolution for them that carnally know their mother, sister, kinswoman: *tantiū quinq; grossis*

*grossus est taxata*: yea any sinne may haue his pardon for his price. Thus may the Pope not only breake the laws of God himselfe, but likewise dispence with others for the same. He will not be subiect to Kings and Princes, nor permit his Priests, and Monkes to obey the word. Yea *illa* *praecepta quae in lege Dei de gradibus matrimonialibus lata sunt, Papa iure positiuo siue ecclesiastico immutare potest.* Hee may change the lawe of God, touching degrees of matrimonic: and now *Emanuel* king of *Portugall* may marry two sisters: and if the king of *Naples* marry his fathers sister, *Alexander* the sixt can graunt a dispensation: if the Priests and cleargie men be adulterers, *Episcopis datur à pontifice dispensandi facultas*: the Pope will giue the Bishops power to grant them dispensations: yea *Sixtus* the fourth gaue the whole familie of the Cardinall of *Saint Luce* a dispensation to vse

*Rom. 13. Bernard. Epist. 42. Chrysost. in Rom. hom. 23.*

*Theod. Theoph. Occumen. in Rom. lib. 4. sent. dist. 34.*

*Ca. si Clerici. de iudiciis. Vossius Gronminges. tract. de indulgent.*

Sodomie in Iune, Iuly, & August.

It may bee you beholde a peece of their Atheisticall physnomie, but will you see it wholly vnmasked?

*Machiauell* that politique Atheist sets it downe for a principle: that

*Mach. de princip. cap. 17.*

*Princeps, quum morte adficere aliquem cupit, speciosum aliquem pretextum adhibere debet:* The Prince

must haue alwayes some probable pretence for his practise, and then he may proceed vnto his murders.

*Dion. in Nerone.*

*Dion. in Caracalla.*

*Iosephus lib. 4. de bello Iudaic.*

As had *Nero*, when he put his Mother to death, and *Caracalla*, when hee killed his brother *Geta*: The

Iewes making stirres and commotions in *Iudea* and *Samaria*, about the time of *Neroes* Empery pretended *religionem*, and *instituta maiorem*, religion and statutes of their

Auncetors to be the cause of their rebellion, whereas indeed they cared for nothing lesse then for religion. *Templum enim, pro cuius gloria pugnare se dicebant, igne consumpsērunt,*



*runt, & pertinacia sua urbem & eccle-*  
*siam extrema clade deuastarunt;* for  
 they burned the temple for which  
 they said they tooke vp armes, and  
 by their obstinacie vtterly destroy-  
 ed the citie, and the temple. And is  
 not the Popes pretence religion,  
 when he would achieue any mat-  
 ter, or performe any mischiefe? for  
 who so fulfils not the Popes mind,  
 must by and by be an hereticke.  
 What translated the Empire of  
*Constantinople?* heresie, as the Popes  
 did please to call it. And why was  
*Philip* the Emperor denounced to  
 be an heretike? *quod ex mandato*  
*Dei Idola ex templis sustulisset:* be-  
 cause hee tooke Idols out of the  
 Temples, and from the Chur-  
 ches according to Gods comman-  
 dement. Why was *Fredericke* the  
 second an hereticke? for holding  
 the wrong stirrop of the Pope; why  
 was *Philip* of France an hereticke?  
 because hee would not take vppe

*Phil. hanc illi*

*episcopo d. d. t.*

*de redd. m. r. 1.*

*Apud*

*hanc illi*

*episcopo d. d. t.*

*Volaterran.*

*Philip. hanc illi*

*Anno. 713.*

*Philip. 4.*

*Bertrand, Hist.*  
*Thol. Guido.*  
*Perpin, libr. de*  
*heres.*

*Egilard.*

*Palmerius.*

*Yes it was evi-*  
*dent, Guisios*  
*non religio-*  
*nem sed regio-*  
*nem affectare.*

armes against forraine nations, at the commandement of Pope Boniface the eight. How was *Raimond* handled by his holinessse, for not burning the *Albigenses*? And was not religion his pretence, when he exiled *Desiderius* king of *Italy*, with wife and children into *Lions*, there to end his dayes in misery, and his kingdome made *S. Peters* patrimony? Was not religion the pretence of that infamous Masacre of *Fræce*, of the poysoning of *Iohn* king of *England* by a Monke, albeit the king had farmed his crowne of the Pope? And is it not a Popish axiome, *hereticis non esse fidem seruandâ*; a man may breake his oath, troth, and faith, that is plighted to an heretick? Religion was the pretence, wherefore *Henry* the third of *France* was killed by a dissembling Monke. Religion was the pretence why an hypocriticall Papist shot the Prince of *Auris* with a Gunne, after

after hee had humbly saluted his Maiestie. And is not this a Popish Theorem, *principi protestanti qui fidem non seruat, qui prodit, qui perdit, eum non delinquere?* It is no sinne to forswear, deceiue, betray, and murder, a Prince, that is a protestant. Vnder this pretence two *Iacobins*, with a crosse in their handes procured the murdering of more then 4000. Christians in *Lisbone*, but were publickely burned for it in *Ebora*, at the commandement of *Emanuel* the king. Vnder this pretence a Gray Frier named brother *Ferdinand dela place* perswaded the king of *Castile*, to put fundry Christians to death, calling them Apostates.

Anna 1600.

Vnder this pretence of religion did *Phocas* kill *Mauritius* the Emperor and his children, and was absolved both from murder and treason by Pope *Boniface*, vpon this condition, that as *Phocas* should be

*Platina in vita  
Bonifac. 3.*

*Specul. Pontif.*

*Platina,*

*January 3.  
1584.*

be Emperor, so the Pope should be *Episcoporum princeps* and *caput ecclesie*: the prince of the Bishops, and head of the Church: and can a Church whose head is the Pope, & not Christ, bee without Atheisme; A church that hath many heads at one time? Yea and vnder this pretence did *Boniface* the eight *Dare regna & auferre*, bestow and take away kingdomes, and gather, *aurum plusquam dici potest*, gold without measure: vnder this pretence the Pope sent *Parry*, to kill our blessed Queene *Elizabeth*, promising him for his labor pardon of all his sins, and calles it an holy act. Yea vnder this pretence they sent forth excommunications both against Prince and subiect, debarring the one from his dignitie, and the other from his dutie. Thus *Sixtus* the fift excommunicated *Henry* of *Burbon* king of *France*, the fourth of that name, calling him the

the pretended king of Navarre :  
and Henry Prince of Condé, saying:  
*Nos illos illorumque posteros priuamus  
in perpetuum, &c.* Wee deprive  
them, and their posterity for e-  
uer of all their royalties, domini-  
ons, dignities, and offices &c. and  
then he absolues all their nobles,  
vassalles and subiects of their  
oathes, allegiance, and duties in  
paine of excommunication : And  
*siquis hoc attenuare presumpserit,  
indignationem omnipotentis Dei, &  
beatorum Petri, ac Pauli Apostolo-  
rum eius se nouerit incursum :* If a-  
ny shall presume to diminish any  
whit hereof, hee vndergoes the  
wrath and indignation of almighty  
God, and of his blessed Apostle  
Peter and Paule. Yet Pope Clemens  
the first abrogated the decree of Bo-  
niface the eight, and freed Philip  
King of France from the curse  
thereof. And S. Augustine was of  
the contrary minde, in his Epistle

*Datum Rome  
apud S. Marcell.  
Anno. 1584. 5.  
idus Septemb.  
Anno primo  
nostri pontifi-  
catus.*

Lib. 5. cap. 7.

Extram. conc. 1. 7.

Aug. Epist. 75.

Gratian. c. si ha-

tes 24. q. 3.

Exat. apud A-

uentinum. in

Annal. cōt. Frid.

2. Imperat.

to *Auxilium*, how be it not sub-  
 iect to his Popish penalty. Thus  
*Boniface* the eyght, *Martin* the fift,  
*Iulius* the second, sent many thun-  
 dering Excommunications into  
*France*, but they were all disabled  
 by the Councell and Court of *Pa-*  
*ris* in *France*. Thus dealt *Gregory*  
 the ninth with *Fredericke*, sending  
 three Bulles to torment him: In  
 the first, accusing him of Sacri-  
 ledge, periury, lying, cruelty, pa-  
 tricide, and all vngodlinesse. In the  
 second, freeing all people, Cities,  
 Townes, *Iure iurandi Religione*,  
 from their oathes, and commands  
 it to be preached vnto the people.  
 In the third, he calles him heretike,  
 beast, with other vilde tearmes,  
 commaunding all Christian peo-  
 ple, if they will haue God to ten-  
 der them, and to haue mercy vp-  
 on their soules, not to fauour the  
 Emperour, in deede, worde, or  
 thought. Yet saith God, thou shalt

not

not speake euill of the ruler of the  
 people. Thus dealt *Gregory* the se-  
 uenth, with *Henry* the fourth, most  
 miserably tyranizing ouer the silly  
 Emperour, stirring vp trayterous  
*Rodolph* against his Lord and Mai-  
 ster, and sending him a golden  
 Crowne, with this inscription.  
*Petra dedit Petro, Petrus Diadema*  
*Rodolpho*, the Rocke gaue the Dia-  
 dem to *Peter*, and *Peter* bestowed  
 it vpon *Rodolph*: but it was the o-  
 uerthrow both of the Pope and  
*Rodolph*. For *Zedechias* periurie  
 shall not goe vnpunished, because  
 hee despised the oath. Thus dealt  
*Paulus* the third, with *Henry* the  
 eyght, King of England, a Prince  
 of happy memory. And his Po-  
 pish *Poole*, perswaded with *Charles*  
 the fift, to haue transported his ar-  
 my, prepared against the Turke,  
 into England against *Henry* the  
 eyght, because the Pope being  
 banished from hence, here was

*Leuit. 2.  
Exod. 32.*

*Ambrosius  
part. 2.*

*Benno Cardinal.*

*Ezech. 17. 17. 18*

*Cardinal Poole  
lib. 3. ad Hen. 8.*

*sparsum*

*sparsum semen Turcicum.* Turcisme was sowed in the land. Thus delt *Clemens* the fift with *Franciscus De-dalus* Duke of *Venice*: But it were a world to rip vp all their Bulles and cruell treasons. *Religiosulos, peregrinationum & uosorum prae-textu obambulantes prouincias, explorare secreta, ad omnium prodicionum genera extructos esse:* their Fryars, and walking mates, vnder pretence of vowes and pilgrimages, are fitte companions for all treacheries and treasons. And no maruell, seeing it is a principle of Papistry: that euerie oathe and vowe must bee holy vnto the Pope; but neither vowe, nor oathe vnto the Prince, but what shall please his Popedome. Neither are these Bulles and Bulmen hurtfull onely vnto Princes, but also full of blasphemies against almighty God: as is euident in the Bull of *Pius Sixtus* vpon the celebration of

*Cornel. Agrip.  
de vanis scient.*

*Ex promissis  
Ioh. Bal. H. Bul-  
ling. Cornel.  
Agrip.*



of the Iubily, and in the Bull of  
*Gregorie* the ny nth, directed to  
*Albert Beham* of Bath. Notwith-  
 standing least I seeme to dwell o-  
 uer long vpon this demonstrati-  
 on: I come vnto the thundring  
 Bull of *Pius Quintus*, roring and  
 breathing out his beastly threats  
 against our gracious Soueraigne  
 Queene *Elizabeth*, thus popishly  
 inscribed. *Sententiam declaratoriam*  
*contra serenissimam Reginam Anglie*  
*& ei adhaerentes hereticos. Qua etiam*  
*declarantur absoluti omnes subditi à*  
*iuramento fidelitatis, & quocumq; alio*  
*debito, & deinceps obedientes anathe-*  
*mate illaqueantur.* A sentence de-  
 claratory against the most renow-  
 ned Queene of England, and all  
 her hereticall adherents, absolving  
 all her subiects from their oath of  
 trustinesse, loyaltie, and whatso-  
 euer other duty, accursing with a  
 fearefull execration all those, that  
 shall yeeld vnto her any seruice or  
 obedience.

*Datum, Romæ*  
*apud sanctum*  
*Petrum 5. kalend*  
*Mart. Anno.*  
*1569.*

obedience. Beholde the fruites of  
*Romish* religion, periury, treason,  
 disobedience, and vilde reuiling of  
 the Lordes annointed, calling her  
*serua vitiorum*: the woman seruante  
 of vice and wickednesse. And  
 why? because she yoaked not her  
 selfe vnto his Popeship: held not  
 his stirrup with *Ludonicke*: yeelded  
 not her necke with *Fredericke*: nor  
 gaue him homage paying a hun-  
 dred markes a yeare with *Richard*:  
 therfore she is a pretēced Queene,  
 and must be excommunicated, cur-  
 sed, disherited, and what not. Now  
 must *D. Morton* stir vp the English  
 Catholicks to rebellion, and raise  
 commotions in the North: now  
 must auricular confession cast the  
 anker of conspiracy: and the traite-  
 rous *Iesuites* lay their bloody hands  
 vpon the Lords annoynted a faith-  
 full progeny issuing from a mur-  
 dering spanish souldier *Ignatius de*  
*Laiola*. Yet thus dealt not the primi-  
 tiue

*Anna 1569.*

*Council Chalce-*  
*dan.*  
*Niceph. 13.*  
*8.34.*

tiue Church with *Constantius*, and  
*Anastasiu*, albeit both attached of  
heresie, the one with Eutichisme,  
and the other with Arrianisme.  
But what thinke our moderne Pa-  
pists, of this Antichristian Bull?

First they demaund *An catholici* These and many  
more Articles  
of the same sort  
were found and  
taken in the  
search for Da-  
uid Englefield  
in Yorkshire:  
and recorded  
there in the me-  
mories of the  
councell: inti-  
tuled, Ad con-  
solationem &  
instructionem  
Anglorum ca-  
tholicorum &  
confessariorum.  
*non teneantur virtute Bullæ con-  
tra eam arma sumere, eam depo-  
nere, incarcerare, vel occidere da-  
ta oportunitate & victoria conse-  
quenda probabilitate, &c.* Whether  
the Catholikes are not bound  
by the vertue of that Bull to take  
vp armes against her Maiesty, to  
depose, imprison or kil her, if opor-  
tunity serue, or if there be any pro-  
bability of the victory: vnto which  
is answered: *non teneri nisi, &c.*  
They are not simply bound there-  
vnto by the vertue of the Bull, ex-  
cept the matter bee so handled, as  
they may be assured of the victory:  
and in that case, all are bound to  
doe their vtermost for the com-

E mon

most good of faith and religion. Secondly they demaund *Anstante Bulla in virtute priuatus possit eam occidere*: whether it be lawfull for a priuate man to kill her by the vertue of the Bull? To which it is answered: It is lawfull out of doubt, if he be sure by that meanes to deliuer the kingdome from oppression. Thirdly *An Catholici, &c.* whether the Catholicks may take an oath that *Elizabeth* is the true Queene of England. To this after some demurre is answered, albeit they must not sweare falsely: yet they may hide, and couer the truth with any kinde of æquiucation or doubling, especially if the demandes be not according to lawe, or before a lawefull Iudge: As if it bee demanded whether she be the true Queene, it is enough for their oath if they vnderstand it, that so indeede the common people take her, or her adherents, or after any other

Papists are no  
traytors.

*Bulla quatenus  
spectat ad fau-  
orem religionis  
& catholicorum  
efficax & in-  
ternum manet.*

other sort. Fourthly, *An Catholici,*  
*&c.* Whether the Catholickes for  
 all their oath may by the vertue of  
 the Bull take vp armes against her  
 Maiestie vpon any oportunitie :  
 whereunto they answer, they may  
 doe it in the case of religion : yea  
 although there were no Bull, yet  
 it is lawfull to ouerthrow & thrust  
 a tyrant from the throne. Lastly, (to  
 omit the rest) *An princeps aut regina*  
*ipsa excommunicata, &c.* Whether  
 the Queene being excommunica-  
 ted and denounced an heretik, shee  
 be also depriued of the right and ti-  
 tle of the kingdome, and the peo-  
 ple freed from their oath and alle-  
 giance? To which is answered affir-  
 matiueley adding moreouer, that  
 the Queene of England not onely  
 because she is an hereticke and a ty-  
 rant, but also because she rules with  
 the hurt, losse, dammage, and di-  
 sturbance of the whole Church of  
 England, may be lawfully thrown

*Basil. Yes God  
 accepts of the  
 oath according  
 to his meaning  
 that giues the  
 oath, or as he  
 understands it  
 to whom we  
 swear.*

*Yet all the Pa-  
 pists in the  
 world are not  
 able to conuince  
 her Grace of  
 any heresie or  
 tyrannie.*

from her kingdome, had there bin  
 no bull published against her.  
 Beholde howe they make the  
 lawes of God of none effect: *Per-  
 iurare, fallere, dissimulare*: to for-  
 sweare, dissemble, and deceaue is a  
 commaundement of their good  
 Lord *Machiauell*: If they be sum-  
 moned before heretickes, *sophisticè  
 iurare & sophisticè respondere*: to  
 sweare deceitfully and to answer  
 sophistically is authorized by their  
 Canons. Indeede the heretickes  
 called *Henriciani* and *Apostolici*, *Iu-  
 ramenta nec licita probarunt, nec pe-  
 ierare dubitarunt*, neither allowed  
 oathes as lawfull, nor made any  
 question to breake them, or to bee  
 forsworne. Christ bids vs indure  
 with patience: the Pope cōmandes  
 to resist with violence. *S. Peter* saith  
 honor the king: be subiect saith *S.  
 Paule*, and speake not euill of those  
 that are in authority, is the concord  
 of the scripture: curse not the king  
 saith

*Mach. com. 2.  
 cap. 13.*

*Int. quest. ad tri-  
 bunal iudicis  
 pertinentes  
 Q. 2. quomodo  
 respond. in tri-  
 bunalis hares.*

*Luke 2.*

*1. Pet. 3. 2.  
 Colos. 3.  
 Titus. 2.  
 Inde.*

saith the wiseman : pray for kings  
saith the Apostle , and giue to  
Cesar that which is *Cesars* saith  
Christ. *Colimus imperatorem ut ho-*  
*minem à Deo secundum*, wee reue-  
rence the Emperor as one next vn-  
to God saith *Tertullian*. Christians  
prayed for the Emperour in the  
primitiue Church, and were no  
rebels : yea it was the poesie of the  
Elder Church, *malumus occidi quàm*  
*occidere*, wee had rather bee killed,  
then kil, *Catholica ecclesia docet popu-*  
*los ut se subdāt regibus*: the catholick  
Church teacheth the people to be  
subiect vnto Kings : and *ὅτι ὁ Χριστός*  
*παράστα ἡ ἀρχὴ τοῦ πνεύματος ἡμεῶν, καὶ οἱ μὲν ἀνθρώποι*  
*καταμαρτύρου, οἱ δὲ λαοὶ ἀπομαρτύρου*. If any re-  
uile the King, or dishonor the  
Magistrate, if hee bee a Clergy-  
man, hee must bee deposed; or if a  
lay man, excommunicated. *Con-*  
*stantinus, Valens, Valentinian* the  
younger, *Anastasius, Iustinian,*  
*Heraclius, Iustinian* the fourth were

*Eccles. 10.*  
*1. Timoth. 1.*  
*1. Tim. 2.*  
*Math. 22.*

*Tertul. ad Scap.*  
*Tertul. Apol.*

*Aug. de morib.*  
*eccles. catho.*  
*lib. 1. c. 30.*

*Can. Apost. 83.*

hereticall Princes, & *Iulian* was an Apostate, yet the church of Christ indured, serued and obeyed them: *militēs Christiani, serui erunt Imperatori infideli.* *Dauid* would neither kill *Saule*, nor suffer any of his souldiers to lay their handes vpon the Lords annoynted. *Ecce Saul non habebat innocentiam, & tamen habebat sanctitatem non vita sed vnctionis:* Yet *Dauid* was a man of God. *Athanasius* king of *Gothes*, when hee came to visite *Theodosius* the Emperour said: *sine dubio Deus terrenus est Imperator, contra quem quicumque manus leuare missus fuerit ipse sui sanguinis reus extitit:* out of doubt the Emperour is another God on earth, against whome who so shall seeme to lift vp his hands, is guilty of his owne blood and destruction. Yet *Athanasius* was an heathen. But the *Iesuites* both against the scripture, nature, religion, and all antiquity allow  
the

*Aug. in Psal.*  
124.

1. Sam. 16.

1. Sam. 22.

1. Sam. 24.

1. Sam. 26.

*Aug. cont. lit.*

*Petili. lib. 21*

cap. 48.

*Paulus Diacon*  
*de gest. Rom.*  
*lib. 1.*

*D. Allen. lib. of*  
*the defence of*  
*Catholikes*  
*Iohn. 6.*



the murdering of Princes : an euident signe who is their father. The Papists say kings raigne by the Pope : but the scripture saith they rule by God. And he that resistes the king withstādes the ordinance of God. *Ieroboam* was an Idolater, yet none of the Prophets perswaded any of the people to kill him. *Ahab* was an Idolater, yet *Elias* seekes no insurrection. *Jeremy* vnder *Zedechias*, *Daniel* vnder *Nabuchodonosor*, *Christ* vnder *Pilate*, *Iohn* vnder *Herod*, *Paule* vnder *Felix*, and *Peter* vnder *Nero* liue, yet moue not the people to rebellion. But the Papists haue beene the authors almost of all the warres, euersions, and dissensions, that haue happened for the space of 700. yeares in disturbed Christendom. *Gregory* the second, *Gregory* the third, and *Leo* the third made *Italy* decline from their soueraigne Emperor. *Adrian* the first set the

*Walden Cont.*  
*Wiclenistas*  
*lib. 2. Fron. 5.*  
*Deut. 17.*  
*1. Sam. 9.*  
*1. King. 12.*  
*1. King. 17.*

Frenchmen against the *Lombardes*, and maintained *Pippins* rebellions against king *Childerick*. Were they not Popes that set the *French* and *Germans* at oddes, that held warre theſelues against *Henry* the fourth and the fiſt, *Fredericke* the firſt, and the ſecond *Ludouick Bauarus* : and ſuggeſted others to doe the like? Were they not Popes that diſturbed *Naples* and *Aragon*? ſowed diſcorde betweene *France* and *Spaine*, the *Greekes* and *Normans* : *England* and *France* : *France* and *Germany* : Prince & people? Inſomuch as *Machianell* could note the *Romaine* church to be the cauſe of all the calamities of *Italy*. What ſhuld I here relate the hurliburlies rayſed and increased by *Iulius* the ſecond? the ſlaughters cauſed by *Innocentius* the third, and *Nicholas* the third? theſe may giue vs a taſt, that their whole religion is but politique *Atheiſme*. It were worth the noting to marke  
how

*Hiſt. Flor. lib. 1.*  
*Guiccard. lib. 1.*  
*Machi. hiſt.*  
*Flor. lib. 1.*

*Of Nice, and*  
*Conſtantinople.*  
*Synod. Carthag.*  
*can. 6. 2. 9. 2. c.*  
*placuit. c. 36.*  
*Gratian. diſt. 12.*  
*c. renouantes.*  
*Tonſtal burned*  
*Engliſh teſta-*  
*ments as Paules*  
*Croſſe.*

how they corrupt the scriptures :  
 suppress the trueth, deprave the  
 auncient counsels : falsifie *Synods*,  
 change the Canons, set vp fictions,  
 displace antiquities ; forge nouel-  
 ties; falsifie laws; faine authors; per-  
 uert tables ; burne bills; set some of  
 the fathers vpon the racke, and  
 thrust the rest into purgatory. Wit-  
 nes one for many: *Berllarmine* their  
 chiefe champion, whose pollicy is  
 sometime to change the state of  
 the cause at his pleasure : sometime  
 to trouble the whole order with  
 new distinctions on the wordes :  
 Now to giue one and the same au-  
 thor, yea one and the same booke  
 both the liking and the lie, as it shal  
 be for him, or against him: then to  
 turne the affirmatiue sentences of  
 the fathers into Negatiues , and  
 their negatiues into affirmatiues : *Abraham,*  
 otherwhiles to quote halfe a *Sculieri, Epist,*  
 speech and period for the whole : *nuncupator.*  
 and then againe to bring in coun-  
 terfeites

terfeites among the fathers coine :  
 yea and to preferre the barbarous  
 translations of the Latins (if they  
 serue his turne) before the purity  
 of the *Grecian* coppies, that make  
 not for him. And is it no pollicie  
 to keep their nouices from reading  
 the bookes of protestants? or was it  
 not foxlike cruelty to condemne  
*William Tolwin* for an heretick, be-  
 ing maister of artes, because he had  
 bookes of *Frith*, and *Ridley*, *Melanc-*  
*thon*, and the confession of the *Ger-*  
*mans*, compelling him to recant it  
 at *Paules* crosse? And now men  
 must build their faith vppon the  
 Popes mouth, for he cannot erre.  
 Yet *Liberius* was an *Arrian*: *Acasias*  
 a *Nouatian*: *Honorius* a *Monothelite*.  
*Siluester* the 2. *Iohn* the 18. *Iohn* the  
 19. *Iohn* the 20. *Bennet* the 8. *Bennet*  
 the 9. *Gregory* the 7. were *Negro-*  
*mancers*. *Iohn* the 13. maintained o-  
 pen stewes. *Boniface* the 8. was found  
 guilty of heresie, murder, Simo-  
 ny :

*Concil. Trid.*

*Anno, 1541.*

*Ballar. lib. de*  
*Rem. pontific.*  
 2. & 3.

*Gratian. 2.*  
*dist. 19.*  
*Platina.*  
*Luisbrand.*

*Fascic. tempo*  
*Theod. a Niem*  
*lib. 3. cap. 9.*  
*Abbas Vrsperg.*

ny : and *Iohn* the 14. was convicted  
of heresie by the councell of  
Constance. Howbeit the Papists  
would not beleue the scriptures,  
no not *Christum natum, passum &c.* Benno Cardinal.  
that Christ was borne, suffred, rose,  
neither the resurrection, life euer-  
lasting, the trinity, no nor that there  
was a God, *Nisi propter ecclesie au-*  
*thoritatem*, but for the authority of  
their Church : and yet the church  
depends vpon the Pope, *qui plerūq;*  
*tantum in se fidei habet, quantum Tur-*  
*carum imperator*, who for the most  
part hath as much faith and religi-  
on in him, as the great Turk. And I  
pray you what more high way can  
there bee vnto Atheisme, then to  
build faith, scriptures, church, and  
all vpon the Pope, in whom is no-  
thing but a masse of heresie, and in-  
fidelity: No maruell now, if the ca-  
non of the scripture bee so vncer-  
taine among the Papists, seeing the  
Pope may detract, and adde vnto  
it

*Stapleton. lib. 1.  
c. 10. sect. 4. &c.  
c. 2. sect. 5. &c.  
ca. 13. sect. 12.*

*Whittach. cons.  
Stapler. de au-  
thor. sacr. scrip.  
lib. 1. cap. 2.*

Trid. concil.  
Sess. 4. cap. 2.

Lib. 1. cap. 8.  
stromat.

Concil. Laod.  
c. 84. Origen.  
Gelasius.  
Nazianz.  
Hieron in pro-  
log. Galiaso.  
Athanas in  
synops. sacr.  
scrips.

Hofius de ex-  
pres. verbo Dei.

Benno Cardinal.

Volater. lib. 5.  
Georg.

it what he list. If the third councell of *Carthage* decree vpon a canon, yet may the councell of *Trident* adde vnto it *Baruch* and *Ecclesiasticus*: by the priuiledge of his Pope-ship *Rhenatus Benedictus* vpon commission may adde the 3. and 4. books of *Esdras* to the Canon. And his papacie may put in more into the canon, then either the Fathers, or the *Laodicean* councell: and for the interpretatiōs of the scriptures, if the Romanists interpret it, it must stand for the worde of God, bee it neuer so false and ridiculous. But can the Papists deride their religion? How thinke you? what did *Hildebrand* the Pope when he asked councell of the diuell? or the Bishops and the sacrificing Priests, demanding Satans iudgement and policie touching the ruine of the *Florentines*, *signo dato hostiam, id est, deum suum igni iniiciunt*: when they receiued a discontented signe, they threw

threw their host, that is their God,  
 into the fire. *Boniface* the eyght be-  
 cause *Procherus* tooke part with the *Gibellines*, which were his aduer-  
 saries, saide vnto him vppon Ash-  
 wednesday the solemne day of a-  
 shes : *Memento homo quod Gibel-*  
*linus es, & cum Gibellinis in terram*  
*reuerteris.* Remember man (not  
 that thou art ashes) but that thou  
 art of the stocke, and faction of the  
*Gibellines*, & that with the *Gibellines*  
 thou shalt returne vnto the earth,  
 and forthwith hee threw ashes  
 in his face. Doe they not defend  
 whoredome, taking tribute à *mere-*  
*tricibus*, of stewes and harlots? doe  
 they not defend vsury, and call  
 them *montes pietatis*, rockes and  
 mountaines of piety and deuoti-  
 on? And was not *Iohannes de Casa*  
 an arch Prelate, that wrote a Booke  
 in the commendation of Sodomy?  
 To omit their baptizing of Bels,  
 and their other fopperies : are not  
 these

*Harding.*  
*Consut. Apol.*  
*Anglic.*

*Council Later*  
*sess. 10. sub.*  
*Leone. 10.*

*Nancerus An.*  
*677. Agathon*  
*in the first gene-*  
*rall Council at*  
*Constantinople.*

*Si non caste*  
*tamen cause.*

*Agrippa ad-*  
*uers. Louanienf.*

these sufficient to shew, what house they come of? did not *Ecchius* call marriage beastlinesse, and yet himselfe had three bastards, the same yeare hee disputed thereof at *Lipsia*? But these chaste patrons do not forswear fornication, adulterie and vncleanenesse, but onely lawfull wedlocke, and honest marriage. If I should tell you what smal conscience these Papists make of rayling, slaundering, lying & blaspheming, their *Atheisme* would be ouer plaine and palpable. Who so shall read *Alanus*, *Bristow*, *Stapleton*, *Rishton*, *Hamilton*, *Bozius*, *Vlenberge*, *Verstergan*, *Ecchius*; *Cocleus*, *Staphilus*, *Bolsecus*, *Bellarmino*, *Harding*, and the *Rhemish* testament: where they call the protestants, *Turkes*, *Pagans*, *Monsters*, *miracles*, *Gerions*, *Briareans*, *Minotaures*, *Centaures*, *lyers*, *impudent*, *foolish*, *shameles*, *ignorant*, *witles*, *iewish*, *heathenish*, *blasphemous*, *villaines*, *harlots*,

*Ross. lib. de inst.*  
*reip. Christi. Imp.*  
*cap. 5.*

*Hard. in defens.*  
*Apol.*

*Bellar. prefat. 2.*  
*controu. de*  
*Christ.*

*Rhemish. ubiq.*

*Staple. in Whit-*  
*tak. & de lew.*  
*allo lude. 9.*



harlots, madmen, theeves, coblers, cananites, apostates, heretikes, diuells, letchers, tinkers, tapsters, fiddlers, pipers, that they make no account of the articles of their faith, and such like, may easily discern in them the spirit of the dragon and of *Atheisme*. They make no bones to bely religious and good men (so they might colour their religion) as you may see by these two examples in steede of many.

*Bellar. de moris  
Eccles. lib. 4.  
cap. 8.*

They write that *Caluin* calling vp on the diuel, blaspheming & swearing gaue vp the ghost, cursing the day when he began to apply himselfe to study and writing: yea that in his life time he had forsaken the Church of God, and betaken himselfe to papisme: but *mendacia diu non fallunt*: lyes last not long: For *Caluin* answering for himselfe faith: *fallitur Diabolus cum tota sua caterua, si me putidis suis mendacijs obruendo, hac indignitate fractiorem vel*

*Cyprian.*

*Calu. in Epist.  
instr. Christian.*

vel magis lentum fore putat : quia Deum pro sua immensa bonitate daturum mihi confido, ut in cursu sanctæ sue vocationis æquabili tolerantia perseuerem : the diuell is deceiued with all his army, if ouercharging me with their stinking lies he thinks by this indignitie to weaken and discourage me : because I trust that God of his goodnes will so inable me as I shal perseuere in the course of his holy calling, with the same paines, and patience. And of *Beza* they set out many copies in print, that himselfe at his death did turne Papist & with him the whole church of *Geneua* in this sort. *Theodorus Beza* ut semorti vicinum sensit, coram pleno senatu Geneuensi palinodiam edidit, hortans & per dei amorem eundem senatum totumq; populum Geneuensem rogans, ut si cohæredes Christi in æterna vita esse velint relicto errore Caluinismi, ad catholica sedis obseruantiam & religionem toto pectore sese conuerterent,

*Theod. Beza.*  
ad Ioan. Guil.  
Struckium Sac.  
Theolog. in ec-  
cles. Tigurin.  
profess. Epist.  
& pastorum ac  
profess. Gene-  
uens. responsio-  
on. putidiss. &  
impudentiss. ad  
Commentum  
Monachorum  
sacr. nomen Iesu  
ementium de  
*Theodori Beza*  
obitu eiusdem  
ac trinus Ecce-  
sie Geneuens. ad  
papiſmum de-  
fectionem.

terent, &c. which Beza himselſe ſuruiuing conuicted of falſhood, and the whole Church of Geneva writing in their owne and his behalfe proued to be a deteſtable ſlander and ſhamles lying fiction. And are they leſſe liberall of their blaſphemies: that ſay we are able to do more then we ought, yea *plusquam reuera facere teneamur*, more then wee are bound to doe by the lawe of God. And if we cannot keepe the lawe of God, *Deus eſſet omni tyranno iniquior & crudelior*: then were God more cruell and vniuſt then any tyrant. Notwithſtanding *ne paſſim uapores, ſunt uisus aſſegutos*: not to ſinne is aboue the reach of man. And what Papiſt can loue the Lord with all his hart, minde, ſoule, and ſtrength, that make the Pope equal to God and his Chriſt? *Papa & Chriſtus faciunt unū conſiſtorium*, the Pope and Chriſt make one conſiſtory. That ſay, Francis did as

F much

*Bezar. Lib. 2. de Monach. cap. 13*

*Nazianz.*

*Rhem. 1. Tim. 4. Aquin. ſupple. 25. q. 47. 1.*

*Sanormitan.  
lib. conformitat.*

*Defens. Apol.  
Iewel.*

*Pigh. 3. de eccl.  
Eckius.*

*Andrad. lib. 3.  
defens. concil.  
Trid.*

*Ecchius Enchir.  
de author. eccl.  
resp. 3. de obiect.  
heres.*

*Pighius lib. 1.  
de Hierarch.  
eccles. cap. 2.*

much as Christ, *imo plura fecit quam Christus* : yea hee did more then Christ. That call the scriptures dumbe, dead, and Inckhorne diuinitie, yea and deny there is any iot of diuinity in them, *quæ nos ad credendum* : that can bind vs by religion to beleeuue them. Is not this the very top of *Atheisme*, to deny the scriptures to be the word of God? For this cause they haue printed bookes of the insufficiency of the scriptures, and the vncertainty of the same. And now they must not be Authentick *nisi ecclesia auctoritate*, vnlesse the Church authorize them. For *omnis quæ nunc est scripturarum auctoritas, ab ecclesiæ auctoritate dependet necessario* : All the authority, which now the scripture hath, depends necessarily vpon the authority of the church. No neither should they bee canonical, nor be of any force among the Papists, *nisi nos ecclesia doceret auctoritas* :

*authoritas* : but for the authority of their Church : yea *tantum valent, quantum Aesopi fabulae* : but for the testimony of their Church, they would esteeme no more of the scriptures, then they doe of *Aesops* fables. No maruell then if they make *David* a Ballad maker; and equall fables, Canons, Epistles, Extrauagants, Constitutions, and traditions with the scripture : or if they make new scriptures as *Nouum Euangelium*, the new gospell, our Ladies Psalter, the legends of Martyres, new sacraments, prefer traditions aboue the scriptures and make traditions the foundation of the scriptures, *Scripturae authoritas euanesceat penitus, nisi eam traditio in fundamentum stabiliat*, whereas no *Turke*, or *Saracen* dare change one iot of *Mahomets* lawe : the Papiſts dare change the law of God : take the cup from the people, decreed by Pope *Iohn* y 23.

*Hoffius lib. 3. de author. scrip.*

*Herrmannus apud Brenesium in confess. Wittenberg.*

*Hoffius lib. 2. cont. Brent.*

*Hoffius lib. de verbo Dei.*

*Andrad. lib. 2. Lyndan. lib. 1. c. 4 & 5. dist. 15 Sancta Roma.*

*Ioh. Cuspius de Saracenis.*

*Baptista. Pant-  
cins.*

*Bellar. lib. 1. de  
baptismo, cap. 2.  
& 27.  
1. Cor. 4.  
Galath. 1.  
Rom. 3.*

*Clemens. Alex.  
lib. 3. Strom.*

in the councell of *Constance*: min-  
gle water with wine, and adde salt,  
spittle, oyle, exorcismes, and what  
not vnto baptisme. Yet the scrip-  
ture permits none to know aboute  
that which is written, no not an  
Angel from heauen: for euery man  
is a lyer, but God is true. And so is  
the Pope (sayth the Papist) for he  
is a God. What now remaines, if  
God sent vs the scriptures for a rule  
for our saluation, but to beleue  
they bee both true and sufficient  
for vs, or else to imagine that God  
in them either could not, would  
not, or durst not reueale the truth  
vnto vs, which is grosse Atheisme  
once to suppose. Indeepe the olde  
heretikes indeuouring to deface  
womankind, and condemne wed-  
lock, allcaded testimonies, *ex  
quodam euangelio Apocrypho secun-  
dum Aegyptios*: out of a certaine A-  
pocriphal gospel, according to the  
*Aegyptians*: and from the Gospell  
of

of Saint James. The *Maniches* held the scriptures to be corrupt: *Heluidius* was perswaded that the *Greeke* copies were false, yea the heretickes, not daring to stand to the Canonickall scriptures, vsed *Apo-cripha* as the Gospell of the *Hebrewes*: the Gospell of *Euah*: the Gospell of *Philip*, the gospell of *Nichodemus*; the gospell of perfection: the questions of our Lady the more and the lesse: the reuelation of *Adam* and so forth: many of these had the disciples of *Marci-on*: And *Tatian* from the foure *E-uangelists* compounded a diatesteron as a quintessence for his followers. The *Papists* not behind with any, hold y<sup>e</sup> hebrew text to be corrupt, and therefore authorize only the latine: howbeit *Isidorus Clarius* saith, that in the latin and common interpretatiō there be innumerable faultes, whereof he amended eight thousand in his trāslation: notwithstanding

*Aug. lib. 1. de mor. cap. 29.*

*Concil. Trid. sess. 4. decr. 2. Bellar. lib. 2. de scrips. cap. 2. & de verbo Dei lib. 2. cap. 10.*

*Isid. epist. ad lector ante versionē bibliorum.*

standing for all his paines, his translation was condemned by the *Spanish* inquisition. For Apocrypha they haue *proteuangelium Iacobi*: the Gospell of *Iames*, the lyurgy of *Iames*: y Gospell of *Nicodemus*: *Prochorus* his history of *Iohn* the Euangelist: the Epistles of *Martialis*: *Abdias* of the liues of the Apostles, and (to omit all the rest) *nouum euangelium Cyrilli cuiusdam monachi Carmelita*, a new Gospell of a certaine Carmelite Monk named *Cyrillus*, the summe whereof is *deum patrem sub lege, &c.* God the father raigned in the time of the law: God the sonne in the time of grace, but now the foure begging orders being erected, the holy ghost is authorized in his kingdome, and shall so continue to the end of the world, and who so will bee saued, must of necessity beleue this Gospell, and yet many withstood it as *Guilielme de Sancto amore*: *Guid. Bonatus* who

*Lib. de parit.  
cap. 3. Matth.*

*Parisiens.  
Thom. Crantzi-  
pras.*

*Fascic. tempor.  
Ioh. Hus. tom. 2.*



who writ a booke against it : But  
*Manfred* King of *Cicily* was ex-  
 communicated by the Pope, be-  
 cause hee detested this Gospell :  
*Gerardus Saragellus* was burned at  
*Parma* for refusing it. Thus they  
 disable the word of God to set  
 vp their owne inuentions : which  
 how it may bee without *Athe-  
 isme* I rest to bee instructed by the  
 politicke Papiſt. *Gregory* and, *Se-  
 dulius* poynting out vnto vs *An-  
 tichrist*, affirme *Antichristum Iu-  
 daicas ceremonias reuocaturum*, that  
*Antichrist* should call againe the  
 Iewish ceremonies. But the Pa-  
 pists haue replenished the Church  
 both with Iudaisme and Genti-  
 tilisme, yet *Blasius* was counted an  
 hereticke, *quod latenter vult Iudaif-  
 mum introducere* : because hee la-  
 boured vnder-hand to bring Iu-  
 daisme into the Church of Rome.  
 And saith *Thomas of Aquin*, *Gentili-  
 tatis ritus repudiabatur tanquã omnino  
 illicitus*

*Greg. epist. 3.  
 lib. 11.  
 Sedulius 2.  
 Theſſal. 2.*

*Enſeb. lib. 3.  
 cap. 14. 15. 19.  
 &c.*

*Tertul. lib. de  
 praſcriptis. haer.*

*illicitus, & à Deo semper prohibitus.*

*Ritus autem legis cessabat tanquam im-*

*Tho. Aqu. 1. 2.  
q. 103. art. 4.*

*pletus per Christi passionem, utpote  
à Deo in figuram Christi constitutus :*

the rites and ceremonies of the *Gentiles* were reiected and refused, as altogether vnlawfull, and for euer

forbiddē of God : but the ceremonies of the law did cease, as being fulfilled by the passion of Christ, being ordained of God to be a figure of Christ. Notwithstanding

the *Papists* haue borrowed of both, worshipping God after another

manner then hee had prescribed : and not seruing Christ according

to the knowledge of the truth, The *Aegyptians* serued God vnder

the shapes of beasts : the *Philistins* vnder the shape of *Dagon* a Fish ;

the *Gracians* of a man : the *Caldeans* had their *Baal* ; the *Sidoni-*

ans had their *Ashteroth* ; *Ammonites*, *Moloch* ; *Syrians*, *Rimmon*, and so

forth : yea thus did the *Iewes*, *Arri-*  
*ans,*

*Bormus,  
Aubanni de  
gens. mor.*

*Gnieciard.  
funerall 1.  
Blondus trium.  
Mantuan. fest.  
Beleshus,  
Aug. de confess.  
Euang. 1. cap. 18*

*Lactian. lib. 5.  
cap. 10.  
1. Sam. 5.  
Numb. 22.  
1. King. 11.  
1. King. 15.  
1. King. 5.  
Iob. 5. 23. 25.  
Matth. 9.*

ans, Mahometists worship God o-  
 therwise then he had reuealed in  
 his word. For they honoured not  
 the Sonne as they did the Father;  
 but serued him, teaching for doc-  
 trines the commaundements of *Laſtan. de falſ.*  
 men. Yet the Papist serues and re- *reſig. lib. 2. c. 20*  
 presents God in an Idoll, and ma-  
 ny wayes like the Iewes and Hea-  
 thens doe diſhonour him. For the  
 Gentile could ſay, *non ipſa timemus,* *Aug. in 2<sup>a</sup> ſal.*  
*ſed eos ad quorum imaginem ficta, &* *113.*  
*quorum nominibus conſecrata ſunt:* *Rom. 1.*  
 wee neither feare nor worship the *Plato in Phad.*  
 Image, but the thing represented *Virg. Aeneid. 1.*  
 by the Image: And yet Saint Paul *Plutarch. de*  
 ſaith, that the Gentile turned the *ſera vindict.*  
 trueth of God into a lye: namely *Aug. ciu. 2. c. 13*  
 the glorie of the incorruptible  
 God, into the ſimilitude of a cor-  
 ruptible mā. The Heathens praied *Boetius de*  
 to the dead, as *Aeneas* to *Anchiſes:* *Gent. mor. lib. 1.*  
 ſo doe the Papists. The heathens *cap. 5.*  
 made a Purgatory: ſo do y Papists. *Bellar. de clerica.*  
 The Heathens had ſhauen crownes, *lib. 1. cap. 19.*  
 turnings *diſt. 82.*

turnings in the altars, sacrificings, pompous solemnities, adorations, musicall measures, &c. and so haue the Papists: their Priests must bee single, because the legall Priests did separate themselves from their wiues in their course of sacrifice: wherefore *Siricius* will forbid Priests marriages: and *Gregory* the ninth will take it cleane away. Howbeit (saith *Clemens*) the heretikes tooke occasion to forbid priests mariages *ex Ethnicorū exemplis*, from the example of the Heathens. Thus they tooke examples *ab Hieraphontis Atheniensibus* from the *Athenian* expounders, who lost their strength with drinking Hemlocke: & vnder pretence of puritie, excluded lawfull wedlocke from their idolatrous sacrifices, saying: *abstinet a sacris Cui tulit hesternagaudia nocte Venus.* Of this heresie were sometime the *Essens*, borrowing their kinde of life

*Pol. Virg. lib. 5.*

*cap. 4.*

*Clemens Alex.*

*lib. 3. Strom.*

*Hieron. lib. 2.*

*cont. Iovinian.*

*Euseb. de prep.*

*Euan. 18.*

*abstinet a sacris*

*Cui tulit hesternagaudia nocte Venus.*

life from *Pythagoras* rules, the first chapter whereof was *ὑποψία γαμῶν*, the contempt of marriage. Some *Adamites* thinke their prohibitions came from the Gospel of *S. James*: others from the example of *Adam* that *Guido peripateticus* knewe not his wife before his fall: *lib. de Haros.* other from *Abdias* the *Babylonian* writing of the *Actes* of the *Apostles*: but howsoever *Mantuan* sets this brand vpon them,

*Romulidū leges quæ sunt cōnubia contra,  
Esse malas vere perhibent, &c.*

That those *Romish* lawes are full of impiety and vngodlineſſe. If *Bellar. de Monach. lib. 1. c. 3.* the *Nazarites* and *Rechabites* had their vowes; the *Papists* will runne in debt vnto them for their *Monkes*, and votaries: If *Moses* *Rhem. in Mat. 4. sect. 2.* and *Elias* fast fortie dayes, they must needs affoord the *Papists* the time of *Lent* from their examples: *Paule* the first will lend vnto it a lenten seruice: and *Gregory* vpon his *Popish* liberality wil ad foure daies vnto

*Polyd. Virg. lib. 6. cap. 6.*

*Numb. 5.*

*Numb. 19.*

*Bellar. de cultu.  
sanct. 3. lib. c. 2.*

*Sigebert.  
Volater.  
Polyd. lib. 5.  
cap. 9.*

*Bellar. de sacra.  
confir. lib. 2. c. 8.*

*Leuit. 4.*

*Bellar. de missa  
lib. 2. cap. 2.  
Platina lib. 8.*

vnto it: yet he wil take away Milke,  
Cheese, Butter, Egges. And if the  
papists haue neede of consecrated  
oyle, salt, water, ashes, they must  
come a begging to the Iewes. *Inno-*  
*centius*, and *Felix* the fourth will  
bestowe it kindly vpon the sicke.  
But *Siluester* will haue the Bi-  
shops annoynted after the manner  
of the *Leuiticall* Priests. And if  
the law prescribe annoyntings, the  
Papists will be bold to borrow it:  
and *Damasus* will haue the crossing  
with *Chrisme* vpon the brow at  
baptisme: yea if the Iewes had their  
sacrifices for sinne, the Popes will  
haue their Masse, or els they will  
runne vpon the score: yea here the  
Pope wil shew his liberality: *Gre-*  
*gory* will giue vnto it the *Antiphona*  
and nyne times *Kyrieleyson*. Yea if  
neede bee, whatsoeuer *Celestine*,  
*Sixtus*, *Innocentius* the first, *Ser-*  
*gius* the first, *Gelasius*, *Leo* and o-  
thers haue begunne, hee will alter,  
and

and change, saying : *sancti Patres* Hist. Lombard. de tribus variationibus missæ.  
*non statim omnia ad decorum officij*  
*pertinentia videre potuerunt, sed di-*  
*uersi diuersa ordinauerunt* : the holy  
 fathers could not see all that was  
 needefull for so high a seruice as  
 the Masse, whence grew a contro-  
 uersie, whether the *Ambrosian*, or  
 the *Gregorian* seruice were to bee  
 preferred. But downe went the  
*Ambrosian* in the time of *Charles*  
 the great, with fire and faggot both  
 for it and the vpholders thereof.  
 And the first Latine Masse was  
 sung at the sixt *Synod of Constanti-*  
*nople* in the yeare 666. the true  
 number of antichrist. *Sergius* be-  
 stowed vpon it *Agnus dei* : others  
 the worshipping of the host at *Ele-*  
*uation* : as also the carriage of it with  
 lightes and other superstitions  
 vnto the sicke : others borrowed  
 massing garments frō the attyring  
 of the priests in the old law : *Stepha-*  
*nus* ordained altars after the maner  
 of

*Sanguine missa.*

*Crenit.*

*Bale in Centuar.*

*cap. 80.*

*Apoc. 1.*

*Bellar. de Missa*

*lib. 2. 13.*

*Polyd. li. 6. c. 12.*  
*Platinz.*

*Bellar. de missa.*  
*lib. 2. cap. 6.*  
*Polyd. li. 6. c. 13.*

*Leuit. 13.*

*Bellar. de panit.*  
*lib. 3. cap. 3.*

*Lombard. lib. 4.*  
*diff. 17.*

*Innocent. 3. in*  
*con. lat. c. 21.*

*Gratian. diff. 1.*  
*de panit.*

of the Iewes : *Silueſter* bestowed both linnen *Albes* and corporals, yet *Sixtus* will not haue the Priest to weare his robes but in an holy place. If *Salomons* Temple bee all gorgious, they will adorne their Churches ywith images, Crosses, Golde &c. because of his example. If *Constantine* in the yeare 707. giue leaue for images to be painted in *S. Peters* porch at *Rome* : *Gregory* the third in the yeare 731. will haue them to bee worshipped. And because the *Leuiticall* Priests had the discerning of the leprous persons: the *Popish* Priests must haue auricular confession, yea it must bee a sacrament, & *sine hac non patere viam ad calum*, and without this, there must be no way whereby to enter into heauen : yet *Gratian* doubted of it : *Augustine* wrote against it : & in the church of *iquanum*, defending the vnity of essence, it was altogether abrogated. But  
least



least the Papist should bee lesse superstitious, then either Iewe or Gentile: *Leo* the third appointed the burning of Frankincense, after the manner both of Iewes and Gentiles: *Siluester* ordained the feast of *Petri ad Vincula*; *Vigilius* the feast of Candlemas: *Honorius* the feast of the exaltation of the crosse: *Urbanus* the fourth Corpus Christi day. *Sixtus* the fourth the dayes of the presentation, and conception of our Lady, of Saint *Anne*, and of *Ioseph*. *Iohn* the eighteenth the feast of all soules. And *Gregory* the fourth the feast of all Saints. *Boniface* bestowed vppon the Saints fasting eeuens. *Sergius* shrines. *Gregory* veneration. *Leo* hymnes, *Iohn* the two and twentieth a saints bell to bee tolled thrise euery daye, whereat the hearers shoulde streight-wayes crouch downe and say the *Aue Maria*, *Felix* cōsecrated altars, and

*Boniface*

*Aug. confess. 10. cap. 3.*

*Hist. Tripart.*

*lib. 9. cap. 35.*

*Polyd. li. 5. c. 10.*

*Polyd. lib. 6. c. 8.*

*Sigebert. vol. 1.*

*Extravagan.*

*Polyd de in. lib.*

*6. cap. 8.*

*Platina.*

*Sabell.*

*Polyd. 6. cap. 4.*

*Iacob. Bergomens.*

*Platina.*

*Naucler.*

*Polyd. 6. c. 12.*

Platin.  
Polyd.lib.6.c.11  
Gratian,  
Isidor.  
Volat.  
Platina.  
Santl.  
Siegbret.  
Polyd.lib.6.c.2

Greg. 4. epist.  
cap. 88.

Polyd.lib.6.c.11  
Greg. 4. epist.  
cap. 88.  
Polyd. 6. cap. 11  
Volat.  
Platina.  
Martin. Casu-  
lan. Hugo. Flo-  
riacens. Prolo-  
m. Lucens. Godfrid.  
Vuerbins.

*Boniface* bestowed both church and altars on theeues for sanctuaries. *Innocentius* must haue the Pax caried about on festiuall dayes to be kissed: *Vrbanus* the communion cup to be of gold. *Zozimus* the Paschall taper on Easter euen to bee hallowed. *Vitellian*, organs, and instruments in the church. *Celestine* the Psalmes to bee sung after the order of *Antiphones*. *Leo* Masse for the dead. *Pelagius* and *Vrbanus* canonicall houres. *Gregory* large processions: *Leo* pettie processions; and *Agapetus* must haue those processions to goe round about the church euery Sunday. Behold how they worship God after their own fantasies, putting therunto canonicall houres, Mattins, Masse, Procession, Sensing, Saints, holydayes, compleine, Letanies, Inuocations, Images, Dirges for the dead, Ladies Psalters, Baptized Bels, Beads, Altars, Organs, Songs, Wax, Light,

Lights, Banners, Reliques, Crosse,  
 fes, holy water, & forraine tongues.  
 Yea oyle, creame, spetle, vnctions,  
 shauings, ashes, watchings, page-  
 ants, vowes, pilgrimages, fastings,  
 and a world of senselesse ceremo-  
 nies. Is not this to change the wor-  
 ship of God into idolatric, supersti-  
 tion, humane inuentions, mens  
 commandements, and vtterly to a-  
 bolish it? *Bethel enim quæ prius vo-  
 cabatur domus Dei, postquam vituli  
 in ea positi sunt, Bethauen erat, id est  
 domus inutilis, & domus Idoli:* For  
*Bethel* that before was called the  
 house of God, after the calves were  
 placed in it, was *Bethauen* the house  
 of Idols; then what can the church  
 of *Rome* be, but *Bethauen*, that sets  
 vp the worshipping of Angels, in-  
 uocation of the dead, adoration of  
 the Crosse, of Images, of Reliques,  
 of the bread in the sacrament, with  
 all those superstitious ceremonies,  
 and many more before recounted.

*Hieron. in Osea  
 lib. 1. cap. 4.*

*Guliel. Whitak.  
 aduers. Staples.  
 præfat. ad lecto-  
 rem.*

G

But

Scotus prolog.  
sent. q. 12.

Bernard. de  
consil. ad Eugē.  
lib. 4.  
Bernard. in  
serm. 33.

Holcot. in Sep.  
Leff. 183.  
Hieron. præfat.  
Didym. de spi-  
ritu sancto.

But let the whole religion of Papi-  
strie be a profession of a coloured  
Atheisme, a good life will amend  
all. *Modo habeant bonos motus rationi  
naturali conuenientes, caueantq; ea que  
ratio naturalis mala & fugienda esse  
docet*: If they neither be baptized,  
nor haue any Church, or teaching,  
yet they may be saued, if they car-  
rie a good minde, haue an honest  
intent, and walke according to the  
lawes of nature, and reason, as the  
Papists doc. For they, *ante omnia sa-  
pientes sunt ut faciant mala, bonum  
autem facere nesciunt, blandissimi a-  
dulatores, mordacissimi detractores,  
simplicissimi dissimulatores, & malig-  
nissimi proditores*: are wise to do e-  
uill, but know not how to do good,  
most fawning flatterers, biting  
slanderers, deepe dissemblers, and  
malicious traitors: Priests of Baal,  
Dagon, Priapus, Angels of hell. *Se-  
natus Phariseorum, Coloni purparate  
meretricis*: Babylonians, Pharisees,  
inhabi-

inhabitants of the purple colour- Bernard. in  
cant. 33. & in  
convers.  
sancti Paul.  
serm. 1.  
red whore, seruants of Antichrist:  
persecutours of Christ and his  
Church: sicke from the soale of

the foote, to the crowne of the  
head: roaring Lyons, and deuou-  
ring VVolues. Many goe vnto  
Rome somewhat good, but re-  
turne very bad. *Eugenius ascendit  
Iericho, incidit in latrones: Eugenius*  
was fetcht to Rome to be Pope, he  
went vp to Iericho, but hee fell a-  
mong theeues.

*Proh pudor hos tolerare potest ecclesia* Grego. hom. 17.  
in Exechi.  
Hieron. in  
ler. 2.  
*porcos,*  
*Duntaxat ventri, veneri, somnoque*  
*vacantes!*

O shame, can any Church still suf-  
fer Papistrie, Bernard.  
Epist. 147.  
That nought regards but bellie,  
sleepe and venery?

When *Nestorius* began to set a- Palingen. lib. 9.  
in Sagittario.  
broach auricular confession at Con-  
stantinople, a certaine Gentlewo-  
man being confessed of a Priest,

*Zerom. hist.  
crip. lib. 9. c. 35.*

*Cyprian. epist. 11*

*Luitprand lib. 2  
cap. 13.*

*Iohan. Textor.  
Henric. Agrip.*

*Volate.*

*Iohan. Textor.  
in offic.*

*Boccace.  
Poggins.*

and enioyned to fast, and pray in the Church, was in the time of her penance rauished by an holy Deacon, which tooke great paines in the Sanctuary to obserue the vow of chastitie: whereupon at the peoples exclamations it was there againe dissolued. Pope *Iohn* the 13. was begotten by *Iohn* the 12. of an arrant Strumpet; and *Iohn* the 10. was borne of fornication, begotten by Pope *Sergius*, vpon an whore called *Marozia*: yea *Peter Lombard* Master of sentences; *Peter Comeſter* Master of histories, and the Monke *Gratian* compiler of the lawes, were borne betwixt an holy Nun and a Priest. *Philip* the holie Abbot of *Vallisolet*, and Archbishop of *Hispania* in *Spaine*, kept *Christian* his brother *Alphonſus* wife, himselfe still liuing. *Petrus Mendosa* Cardinall of *Valens*, had two bastards by *Elizabeth* wife to *Ferdinand*. Some one ghostly father hath corrupted  
in

in his time 100. Nunnes and Maidens : some 200. some more, some lesse. *Agrippa* reporteth of a Bishop, *Agrip. de incertisud. scient. cap. 64.* that boasted at his table, that he had in his diocesse eleauen thousand priests, which paid yeerly a French Crowne for whores keeping, besides occupying with other mens wiues. *Hildebrand*, that withstrained the marriage of Priests, was himselfe a Necromancer, a murtherer, a suppresser of Princes, and kept *Maud* the Duches of *Lotharie* *Lombard. Shafsan. in Cronica.* both in the daies of her husband *Gozilon*, and also after his death, *Ranulph. in Polychron. lib. 7. cap. 13.* leading her about with him in his Coach. At what time *Iohannes de Cremona* the Popes Legate à latere, *Galiel. Mantmesbury. Flor. hist.* came from Rome vnto England to forbid Priests wiues, he was taken himselfe with a whore the night following.

*Benno Cardinalis* saith, that the *Henry Huntington. lib. 7. Benno Cardi. in uisa Hildebr. ad.* finishing of the thousand yeeres, when the Dragon should be loo-

sed, was in *Pontificatu Sergij secundi* in the Popedome of *Sergius* the second, whom a diuell strangled ypon a compact betweene him and the Pope, as hee was saying Masse in the open sight of all men. Neither was it without cause, that the *Germans* called *Hildebrand* *Hellebrand*, a fire-brand of hell. But why doe I insift in these petty matters? did not Pope *Sixtus* builde a stewes at *Rome*, which bring in yearly twenty thousand Duc-kates? yea what should I reckon vp *Boniface* the 7. *Siluester* the 2. *Bennet* the 9. *Gregory* the 7. *Gregory* the 9. *Innocentius* the eight: did not *Sixtus* the fourth make a stewes at *Rome*, appointing it both for Masculine and Fæminine: and *Iohn* the twelue made a stewes of his pallace, and dranke a carouse to the diuell. Hee that will know more let him search *Platina*, *Mantuan* and others, and he shall finde enough to make his

cares

*Auentine. pag.*  
384.

*Agripp. de Le-*  
*nocin. & orat.*  
*ad Louaniens.*

*Inisprans. li. 6.*  
*cap. 6. & 7.*

*Platina. in vi-*  
*ua Marcel.*

*Mantuan.*  
*Eclog. 4.*  
*Pastor. 2.*  
*Silv. 1.*



cares to tingle. *Budaus* speaking of the French Bishops sayth, they were more like hogs then men, *præ* *Budaus Annot. prior. in lege 2. de leg. pag. 121.* *morum turpitudine & inscitia* : *Petrarch* calleth the church of *Rome* *scholam errorum* : the temple of heresies, deflecting from the worship of God, vnto the worship of *Bacchus* and *Venus* : yea hee calleth it *Babylonia*, an impudent harlot where *veritas* is *dementia*, *abstinentia* *rusticitas*, *pudicitia* *probrum*, *honorum* *hostis*, *malorum* *hospes* : truth is madnes, abstinence clownery, shamefastnes dishonesty, it is an host for the wicked, an enemy to the godly. And from thence comes all the mischief in the world. *Theodorus à Niem* recording the *Vinon, Labyr.* *Schisme* betweene *Vrbane* the 6. and *Clement*, relates of nothing but warres, seditions, murders, contentions, lustes and ambitions: and speaking of the Nunnes & Monkes from the testimony of *Gregory* *1143. 3. cap. 34.*

Gualter Map-  
fius in Ryth-  
mu.

Stilpinus in  
Cornupedia.

Bridenbrach, in  
fua peregr.  
hiflor.

Abbas Vifper-  
gens, de Inno-  
cent. 3. & Bo-  
nifa. 8.

Briget. anno  
1370.  
Onuphrinus.

the 12. he calleth them *ebrios, concu-  
binarios, homicidas*, drunkards, lea-  
chers, murtherers, with many o-  
ther tearmes befitting rather diuels  
then men. Some call their prelates  
*Heredes Luciferi*, heires of *Lucifer*:  
Others fay their Monasteries *prater*  
*Penelopes fponfos, Nebulones, Alci-  
noosque neminem hodie educant*: nou-  
rish none but wantons, knaues,  
whores, and ribbaulds. Some com-  
pare their officers to Pilates flee-  
ping on the Sea: to dogges that  
cannot barke: to watchmen with-  
out their trumpets. *O tempora, O*  
*mores! Gaude mater Roma, & quia*  
*per malitiam hominum, non per tuam*  
*religionem orbem vicifti*: Reioyce  
O Rome, becaufe thou haft van-  
quifhed the world, not by thy re-  
ligion, but by the wickedneffe of  
thy people. Thy Priests haue tur-  
ned Gods ten commaundements  
into one precept, *da pecuniam, giue,*  
*giue. Paulus the 4. fet vp vfury, Iulius*  
the

the third was an extortioner, and  
*Pius* the 4. prayed vpon the church,  
*Vigilius*, *Iohn* the 11. *Constantius* the  
 2. *Iohn* the 12. *Benedict* the fist, *Iohn*  
 the 19. *Benedict* the 9. *Silueſter* the  
 3. *Gregory* the 6. *Iohn* the 18. *Dama-*  
*ſus* the 2. *Gregory* the 7. *Boniſace* the  
 eight, and who not eyther by the  
 diuell, deceit, fauour, force, or mo-  
 ney attayned the Popedome. Here  
 bawdes, cookes, horskeepers, chil-  
 dren, and all for money, were pre-  
 ferred to Eccleſiaſticall dignities.  
 Here Paradife and Purgatory, Iu-  
 ſtice, and iudgement, and all for  
 money. *Boniſace* the ninth in a ſhort  
 time got for pardons out of one  
 kingdome an 100. thouſand *Flo-*  
*rens*. *O Roma, latare ſuper iniquitates*  
*filiorum hominum*: *O Rome* reioyce  
 ouer iniquitie, for it is thy harueſt.  
 Yea their holy Saint and ſeruant  
*Becket* could thus report of *Rome*,  
*ſactam eſſe meretricem & proſtitutam*  
*eſſe pro mercede*, that ſhe made her  
 ſelfe

*Faſcie ſempiternæ*  
*Eniſprand.*  
*Platina.*

*Guiciard. lib. 1*

*Aureum ſpecul.*  
*in Antilogia.*

*Theod. a Niem.*  
*lib. 1. cap. 68. &*  
*lib. 2. cap. 3.*

*abbas Vr.*  
*ſpergens.*

*Th. Beck. epiſ.*  
*ad Archiep.*  
*Mogunt.*

selfe a common harlot for money.  
 How long might I dwell vpo their  
 surfetting and drunkenesse. *Inno-*  
*centius* the 8. *totum se voluptatibus*  
*& otio tradidit*, betooke himsele  
 to pleasure and idlenesse. But *Alex-*  
*ander* the 6. was much more bru-  
 tish: for *nullum habuit religionis sen-*  
*sum*: hee had no sence of religion.  
 Authors are all to be pestered with  
 the gluttonie, lecherie, Sodomie,  
 and incest of *Iulius* the 2. *Leo* the  
 10. *Paulus* the 3. *Sixtus* the 4. *Paulus*  
 the 2. *Pius* the 4. *Iohn* the 12. *Gre-*  
*gorie* the 7. *Sergius* the 3. and others:  
 in such sort as *Luitprand* calleth the  
*Lateran* pallace *prostibulum mere-*  
*tricum*, a common stewes: famous  
 are the murders and discordes of  
*Gregorie* the 7. *Iohn* the 11. in poy-  
 soning their predecessors, *Stepha-*  
*nus*, *Formosus*, *Romanus*, *Sergius* and  
 the rest. Not to rip vp their crueltie  
 euen vnto the dead: as to *Wickleffe*,  
*Bucer*, *Paulus Phagius*, *Henry* the  
 fourth,

*Guicciard. lib. 1*  
*& lib. 5.*

*Onuphris.*  
*Sanazaris.*

*Guicciard. lib. 7*  
*& lib. 14.*  
*Platina.*

*Agrip. de Leno-*  
*cin. & de va-*  
*nis scient.*

*Onuphris Epi.*  
*Othom. imperat.*  
*ad Iohan. papa*  
*Luitprand. lib. 6*  
*cap. 6.*

fourth, the Admirall of France, Benno Cardin.  
Popes vnto Popes, and many o- Cornel. Agrip.  
thers. The whole world is wit- Platina.  
nesse of their pride, in their triple  
Crowne, *Ganimedes*, Musicians, Bernard. lib. 4.  
stately palaces, purple, gold, scar- de consid. & in  
let, scepters, coronations & pompe, c. 1. s. 33.  
Rings, Bracelets, Chaines, Jewels,  
Smaragdes, Adamantes, Saphyres,  
Chrysolites, Iaspers, and Vnions, Lib. 1. cerem.  
toes kissed, stirrups held by Empe- pontific. sect. 3.  
rours, yea and if they list, they must cap. 3.  
ride vpon the shoulders of the Em-  
perours: *O tempus pessimum in quo* Vita Clement. 9.  
*defecit sanctus, & diminute sunt ve-*  
*ritates à filiis hominum*: O time, Guicciard. li. 11.  
the worst of all times, wherein the Platina in  
good man is perished, and truth is Paul. 2.  
departed from the sonnes of men: Fosci. temporū  
vnto which times, *Nil vel superbia,* In Mar. 2.  
*luxuria, pompa addi potest*: Neither Adrian. 3.  
pride, pompe, or riotousnesse, can Stephan. 5.  
more be added. Begin (saith one Platina in vita  
of the Fathers *Tridentine*) *à sanctu-*  
*ario Dei si ullus iam pudor, &c.* at the Dyonisi primi.  
sanctuarie

sanctuarie of God, if there be any shame, honestie, or vertue to bee

*In Synod. Trid.  
sess. 1.*

found: *ut merito possit mundus spelunca latronum dici*: so that the world may bee well called a den of

*Paltingen lib. 6.*

theeves, wherein men with brasen faces, and impure mouthes say,

*In Synod. Trid.  
sess. 1.*

*non est Deus*, there is no God.

Whose beastly manners are so ill, and conuersation so brutish, as they haue forsaken God, and betaken themselues vnto the Epicure. O then come out of her my

*Apor. 18.  
Mantuan.  
Silu. 1.*

people, *vinere qui rectè cupitis discite Roma, omnia cum liceat non licet esse bonum*; for blessed is the man

*Psal. 1. 1. 2.*

that delights in the law of the Lord, and walkes not in the counsell of the wicked, nor leads his life like the sinners and vngodly.

Wherefore seeing that papistray is a religion cōmixed and compounded of error and heresies: seeing it is an Apostate church, and the kingdome of Antichrist: seeing it refuseth

refuseth Christ to bee the head thereof, and accepteth the Pope in his place and roome: seeing it is a monster hauing sometimes two, sometimes three, sometimes foure heads at once: seeing it denies the auncient and true God, and sets vp new and false Gods in his stead: seeing it diuiceth Christ of all his offices, and bestowes them vpon fancies, and vsurping flattreies; seeing it remooues Christ the true foundation, and builds it selfe vpon *Sodomites*, *Magitians*, *Atheists* and the diuels seruants: seeing it is an vsing, a *Newter*, and a temporising church; seeing it is corrupt and too too rotten in the groundworke of religion: seeing it makes religion an arte of subtile pollicie: seeing it makes Christ a deepe deceiuer, and impostor: seeing it vndermines the simple, and condemnes the soule: seeing it makes a iest and playe of her Papisticall profession

profession and religion : seeing it denies the holie Scriptures to bee the word of God, and coynes new scriptures to her popish fancie and device : seeing it teacheth villanie and all vngodlinesse : seeing it is anemie to the good, and a monstrous murderer of the Saints: seeing it sets vp Iudaisme, Ethneisme, and foule Idolatry: seeing it makes no account of GOD himselfe, nor of his worship, and holie seruice : seeing both heads and members are vnfound, vnsauourie, and most impure, both in doctrine, manners, and in all good li-  
uing, we conclude that  
Papisme is a mas-  
ked Atheisme.

*FINIS.*



seeing it  
to bee  
new  
cie and  
villanie  
it is an  
a mon-  
nts: see-  
neisme,  
it makes  
imselfe,  
olie ser-  
d mem-  
rie, and  
trine,  
d li-  
at